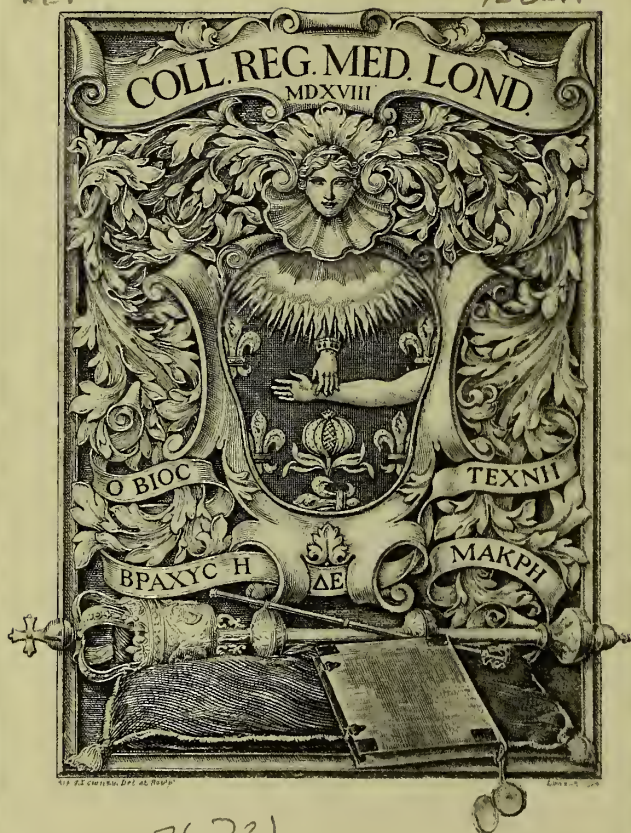





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REMINISCENCES

REMINISCENCES

PERSONAL, PROFESSIONAL, AND

PHILANTHROPIC

OF

JOHN BLACKWOOD, M.D.



EDINBURGH

ANDREW ELLIOT, 17 PRINCES STREET

LONDON

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INTRODUCTORY

IT has been my lot to spend a long life in the study of medical and mental science. I have not been a theorist merely, for, during forty years of medical practice, I was brought into direct contact with all sorts and conditions of men, and was called in consultation upon nearly every form of physical disease and every kind of mental trouble. In this way I found abundant and convincing evidence that the ills of life—mental and social as well as physical—are due either to hereditary transmission, or, more frequently, perhaps, are the result of an infringement of Nature's laws. It has also become clear to me, as will be apparent as I proceed, that in neither case are these evils to be regarded as necessities of human existence, nor are they in harmony with the purpose of the Creator in human life, who has provided for both physical and spiritual health and happiness.

Such is the standpoint from which I have been induced to tell the story of my life, of my birth, youth, medical training and social life in Edinburgh, of my medical practice of forty years in a suburb of London, and of my ultimate retirement to private life. As the story of my career and its activities is unfolded, its paramount object will become clear to every reader. It was by a gradual process that the light of the knowledge, reflected in the subsequent pages, dawned upon me and ultimately shone

so brightly that the truth it revealed wrought firm and abiding convictions in my mind. And as the process extends back to my early youth, my object will be to show what were the influences which impressed me, and how I arrived at my conclusion that, to ameliorate the ills of life, I must seek lines of action beyond the sphere of an ordinary medical practice. As this conclusion has a direct practical bearing upon the conditions and circumstances of different classes of readers, I trust that, in my book, each will find light thrown upon much that may, hitherto, have been dark and mysterious. The ordinary reader is rarely found studying medical works, and, unless these are specially prepared for popular use, it is perhaps better that he should leave them alone. What the layman requires to know is the principles upon which health and happiness are secured and maintained, so as to avoid the suffering and the failure which are so common an experience. He may easily acquire sufficient knowledge to convince him that these widely different results are largely, if not entirely, under his own control.

My book is written with the object of solving, for practical purposes, the vexed problem of human unfitness, and to show the lines upon which health, happiness and success may be first attained and then preserved, lines which all may follow, seeing that they are in harmony with the purpose of the Creator of human life. The foundation is laid in physical and mental health, but there are certain common ailments from which very few people escape. So very common are these troubles, and so many others of a more serious nature grow out of them, that I have devoted one chapter to their treatment

from a medical point of view, in which the structure and functions of the organs directly concerned are described and illustrated. As this is done in a way the ordinary reader will easily follow and understand, its importance will be apparent in the succeeding chapters.

In a word more I must add that throughout my book, I treat of man as a whole, in his threefold nature: physical, mental, spiritual. As succeeding pages will show, much is involved in physical and mental health; they will also show that the spirit in man can only find rest and peace in God reconciled.

The purpose of the book being essentially practical, the simplest course I could adopt seemed the most suitable for the conveying of its message, so as to make it perfectly intelligible to the ordinary reader; for I have shown the application of the solution of life's problems to all classes and conditions of men. In doing so, I have but given the record of my activities; the work which pervaded my whole life,—personal, family, social and professional; so that, from the ample materials I have at hand, my reminiscences will convey, in perhaps the most attractive form, all I desire to impart to my reader.

Throughout the first part—the PERSONAL, referring to men and times of over fifty years ago—I have written freely, and by name, of the distinguished men with whom I was brought into contact in social life, and who exercised considerable influence in the formation of my character and aims. In the two following parts, which I have entitled the PROFESSIONAL and the PHILAN-

THROPIC—for obvious reasons, as the book, for the present, is being published under an assumed name—all the names of those introduced are assumed. Though I can scarcely hope to have entirely succeeded in veiling the identity of those who still live among the scenes described, the reader will soon perceive that my personal reminiscences form but a secondary part of my object in publishing the book. As it, however, has a direct personal bearing throughout, a literary style in harmony with its nature and object has been adopted. I have aimed at simplicity and clearness, so that vitally important matters which have usually, to the ordinary reader, been shrouded in technical language, may be made intelligible for personal application and benefit. Such is my one object in publishing these reminiscences, and I pray that it may please God so to bless the book that my object may be realised.

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REMINISCENCES

CHAPTER I

FROM my youth up, I have kept a diary of notable events in my career, and descriptive notes of the distinguished people I have met. This takes the form of three MS. volumes, and from these I mean to draw as I proceed, so far as will enable me to give an outline of my career, and exhibit whence and from whom, in the course of my medical training, practice, and research, I acquired the knowledge and experience upon which this book is based. More particularly and largely shall I draw upon these when I come to show the ways in which I sought to apply this knowledge and experience to the conditions and circumstances of the different classes of men with whom I came into contact.

My forty years of medical practice were spent within twenty miles of London, but I was born, brought up, and educated in Edinburgh. My father was a W.S.—Writer to the Signet—which is the Scotch equivalent for Solicitor. My mother was English and a native of Kent. It was during a visit which she made to a lady friend of my father's family, in Edinburgh, that my father first met her ; and they were married in the summer of 1828. I was the youngest of a family of three (the two elder being daughters), and was born in September 1832.

I was greatly blest in being the child of such parents ; I inherited from them a sound, healthy constitution, with a highly strung nervous system, and had consequently a sensitive nature—a decided advantage to any one, if the health of the general system is maintained ; but a great drawback if the system is weak, or is in any way physically or mentally out of balance. My mother was a godly woman of considerable intelligence, and capable of exercising a sound and well-formed judgment on most things in ordinary life. She took a special interest in the training of her children ; made them her companions, spent much of her time with them, and, in a way which drew forth their love and was never irksome, she instructed and trained their minds as they gradually developed. She had a truly Christian spirit, which was manifest in her whole demeanour, and she was endowed with remarkable firmness in maintaining the right in family, domestic, and social life. And while I can still recollect that we were by no means faultless, under the love and beautiful example of such a mother, quite as much as from her direct religious teaching, we grew up imbued with the spirit of goodness and piety. This was the first important layer in the foundation upon which my character was founded and built up.

My father was also a godly man ; but while he had a real affection for his children, there was not such free and ready expression of it, as I have described in our mother. His interest in our best welfare became more apparent as we grew up into youth. He was successful in his profession and was much engrossed with important business transactions which largely occupied his mind. He was a man of unswerving principle in all matters of

home, social, philanthropic, and professional life ; for, though much devoted to his profession, he naturally gave a portion of his time to Church work and movements connected therewith, he being "an elder o' the Kirk." All this prevented his spending much time with his children in their earlier years. But succeeding pages will show that, before I had reached maturity, he had imparted to me, in an effective way, the principles which had actuated and guided his own life, and thus made the foundation of character which my mother had laid, more solid and complete.

Up to my eighth year, I was educated at home by a governess under my mother's superintendence. For two years more I went as day-boarder under a master ; and, in my eleventh year, I was entered at the High School, Edinburgh, where I remained till my sixteenth year.

It was during my last year at the High School that the momentous decision was made which fixed my future profession and career. The time had come when these had to be thought of ; and though nothing, hitherto, had been decided, my father had thought of my being an Advocate (Barrister). It had been mentioned to me, and, as my father, in the line of his profession, had frequently to attend the Court of Session (Law Courts), on several occasions, when some special case was being heard, he took me with him that I might listen to the oratory of such men as Jeffrey, Moncrieff, Fullerton, and Cockburn. But somehow, from reasons I need not now explain, I was not specially attracted by the profession, though I had neither decided nor spoken against it. It was just at this time that we went for our annual holiday,

which we usually took in the summer when the Courts were not sitting. On this occasion our visit was to our mother's relations in Kent, with whom an affectionate correspondence was kept up ; and a year seldom passed without one of the families visiting the other.

In another county, and not far from London, a brother of my mother, a member of the medical faculty, had a practice. During this visit to Kent, my uncle—Dr. Spicer—invited us to spend a few days with him. Our little visiting party was formed of father, mother, one sister and myself ; our host's family consisted of uncle, aunt, and cousin—an only child, a daughter, then about sixteen.

I had nearly completed my fifteenth year ; was tall for my age, of a ruddy countenance, and showed all the vivacity of a youth in good health and spirits. My uncle seemed to take to me at once, and the attachment grew as the days went on.

Very naturally the profession thought of for me formed the subject of inquiry and conversation. When he was told that nothing concerning it had been definitely fixed, the thought at once occurred to him : “ Here is a golden opportunity both for John and myself. I have no son to whom I can leave my practice, and in a few years more I shall require an assistant.” He said nothing then, but after seriously thinking it over, he took the opportunity, when alone with my father and mother, of broaching the matter of my entering the medical profession, pointing out the prospect before me of being his assistant after qualification, and possibly, all going well, his successor in what was a good, as well as a select, practice. I should state here that my uncle's reputation had extended beyond his own immediate neighbourhood, which

led to his being frequently called in as a specialist in certain cases.

As the idea had never occurred to my parents, it startled them somewhat. My mother, who was fondly attached to her brother, at once inclined to favour the suggestion ; not so my father, who had been working out in his own mind quite another course for me. He had been picturing me to himself as a successful member of the Bar, and arranging in his own mind my course of study after leaving the High School ; so that he could not give a ready assent to an altogether different course, so unexpectedly suggested.

During the remaining days of our stay, my mother, father, and uncle severally talked with me about the matter, my uncle chiefly upon what it would involve—medical training and kindred matters ; but nothing was decided, and we returned home.

My father's profession brought him into contact with a number of men in other professions, among others Sir James Y. Simpson,¹ and Dr. John Brown, both men of high medical repute. My father talked with them as to what was proposed for me. They both knew Dr. Spicer by repute. Though a doctor in general practice, he had made the nerves and nervous system a speciality, and had contributed articles on the subject to the Medical Journals. They both favoured the idea, and Dr. Brown, who had met me both at our house and his own, invited me to go and talk the matter over with him. When I did so, he soon put me at my ease by kindly saying he had previously

¹ I have given Dr. James Y. Simpson his full title throughout, though it was about twelve years after this that he was made a Baronet.

thought there was a future for me if I got into the right channel. He thought my head and face marked me out for a successful doctor. He talked generally of the medical course at the University. Most important of all, he said, if I decided to enter upon it, I might rely upon any advice he could render as I went along ; a promise of which I availed myself, as the sequel will show.

After further conferences with my parents, it was ultimately agreed that I should write to my uncle and tell him it had been decided that, after leaving school, I should enter the University for medical training.

I shall not stay to enlarge upon the importance of this decision. Were I simply writing my autobiography, with no other object, many things would naturally come up in connection with my childhood, boyhood, schools, schoolmasters, and school-companions, and their influence in the formation of character, etc. etc. But I am confining the record of the incidents of my life to those which specially influenced me in the judgments I ultimately formed upon the great mysteries of life which have baffled so many sages and philosophers. It was my early training and the many wise counsels I received, and the consequent impressions made upon me during my youth, that gave the bent to my mind. A gradual process of development, based upon close observation and practical application, under the well-nigh unrivalled opportunities which ultimately opened up, enabled me to solve, for practical purposes, the oft-perplexing problem : *Whence the Mystery* associated with the many ills and failures in human life.

Though I did not then realise it, I had entered upon a

new era in my life. My studies, during my remaining six months at the High School, were directed chiefly to the subjects included in the University preliminary examination.

Having finished my course at the High School, two months before the University opened in the beginning of November, my uncle suggested that I should pay him a visit, which, as my parents were agreeable, I was very pleased to do. He now naturally felt something akin to a parental interest in my future course and progress, and both he and the family received me very much as if I had been his own son. I shall not anticipate now the closeness of the relationship which ensued. During my stay of a fortnight we had frequent talks together. As I had no knowledge of the career upon which I was about to enter, my uncle was careful not to disclose too much of what it involved. He talked chiefly of the medical course in the University. He told me much of his own student days and narrated many anecdotes of his professors and his fellow-students, all of which greatly interested me. Even now a kind of glow comes over me as I look back to the times, both then and in after years, that we spent together in his library. The day's work over, he gave himself up to the soothing influence of a cigar, and his talk was free and confidential.

My uncle was about the middle height, of clear fresh complexion; his hair, originally light, was becoming a silvery grey; he was then just turned fifty. His manner was professional, though quite unaffected. His was a striking personality which commanded, rather than courted, respect. He could be stern on occasion, but he soon secured the confidence of all who approached him.

From this time forward, he gave me all the evidences of a real affection ; and while I could not fail to love him, I never during the twenty years that followed, ceased to revere him.

The visit was pleasant indeed. The time passed all too quickly. My cousin, Jeannie Spicer, was a bright, merry girl. We found that we had tastes in common, being both musical, and also fond of books. She was of an intelligent turn of mind. Having also the great blessing of a godly mother, she clearly lived under the influence of religious principles. She had a small but select circle of young lady friends ; and, being just a little proud of her Scotch cousin, she introduced me to them. Several little tea parties were arranged, both at her own home and in theirs. I found English young ladies more free and demonstrative in their manners than Scottish, so that I was really charmed, though I could not but feel they bestowed upon me rather more than my share of attention.

This visit to my uncle's home showed me more clearly what my future career involved. The fact that this had been decided upon had meant comparatively little to me, as I had no means of appreciating what it really did mean. But this visit, and the familiar talks about my medical training at the University, and, within the range of my comprehension, the medical profession generally, put quite a new aspect upon the whole thing. My uncle's confidence touched my heart, and made me feel a deep sense of the responsibility associated with the course upon which I was about to enter. I expressed this to him, and he replied that to retain this sense of responsibility was the best security I could have for success. On returning home, I set myself to make the necessary preparations for entering the University.

Tracing events which occurred in Edinburgh during the years I was at the High School, I must refer to one or two of those which made a lasting impression upon my mind. It was then that the great disruption of the National Church of Scotland took place. Being in my twelfth year I could not grasp its full meaning as I did afterwards. But from the great interest my father took in it, he being in frequent communication with several of the leaders, I was in a position to understand one of the greatest events in modern Scottish history. Hugh Miller called on several occasions to see my father just before the great event itself. As editor of *The Witness* newspaper, run specially in the interests of the reform movement in the Church, he played a very important part throughout. I had also opportunity of seeing several of the other leaders, Drs. Chalmers, Guthrie, Cunningham, and others, but I heard much I could not altogether follow. On several occasions my father explained to me the leading features of the movement ; what patronage—the rock upon which the Church split—meant ; the defiance of some of the churches and ministers to the ruling of the law courts, in which Dr. Guthrie and others had made themselves liable to imprisonment, had the authorities exercised their powers. So that, when the crisis reached its culminating point, I knew quite as much as I could then understand.

On the great eventful day, my mother, my sisters, and I were invited by friends in George Street to occupy one of their windows on the first floor, out of which St. Andrew's Church could be seen. As the anti-patronage ministers had previously determined upon the course they would take, a hall had been engaged and was in readiness, down

at Canonmills. The General Assembly of Ministers and Elders met in St. Andrew's Church, and, after going through some necessary forms in regard to the decision of Parliament, 475 of the Ministers of the National Church severed their connection with it—thus sacrificing church and manse, stipend and prospects. No order of procession had been arranged, but, as they walked out of church, they naturally fell into line, four or five abreast. I can still recollect the effect it had upon myself as I saw the ministers coming out of church with Drs. Chalmers and Welsh at their head. Crowds of people were on either side of the streets all the way to the hall, most of them in tears, so affecting was the sight. The cry was : " They come ! They come ! Thank God they come ! " The whole scene stands out vividly before me now, and the impression it made will remain while I live.

Just before I left school, I had grown to nearly my full height, and was considered a thoughtful youth. I was allowed to join occasionally in the society in which my parents moved. My sisters, older than myself, had the accomplishments which the training of their mother had imparted, both being musical, and possessing a general knowledge of things above the average of those of their age. They had their own circle of friends. My father, professionally, became associated with a number of men of note—leading men at the bar, and also the leaders of the *now* Free Church. To some of these I shall have occasion to refer as I proceed.

It was just after the Disruption that I was taken, while still a boy, to a friend's house where Dr. Chalmers was the most striking figure of the company. During the con-

versation, reference was being made to the procession as it emerged from St. Andrew's Church, and he was doubtful as to one little detail. I was bold enough to tell him exactly how it was. He turned to me with a most benignant smile, put his hand on my shoulder, and said that he trusted I should never forget the scene I had witnessed, nor what it meant, and that I should prove a worthy son, both of my father and of the Free Church. This forms one of the pleasing memories of my youth. It has always reminded me—if I may compare the smaller as regards myself with the greater—of the only occasion in which Sir Walter Scott met Burns, Scott a boy at school, Burns rising into fame. He, Sir Walter, was taken to a party at the house of Professor Ferguson in Edinburgh, the Ayrshire poet being one of the guests. Being attracted by an engraving on the wall, of a soldier lying dead in the snow with wife and child looking on, the poet rose to look at it, and was moved to tears as he read the verse underneath. He asked who its author was. No one being able to tell him, Scott whispered to Hugh Ferguson, the son of the professor sitting next him, that he knew. Burns being told this, the boy Scott stood up and said the author's name was Langhorne. Burns paid him a kindly compliment which was never forgotten. This scene has been beautifully rendered in a historical painting by Mr. Martin Hardie, which was exhibited in the Gallery at the Mound, in Edinburgh, in 1894. An excellent engraving of this picture can be seen in the homes of many Scotsmen, and it recalls very vividly to my own mind the occasion on which Dr. Chalmers spoke to me.

My father had known some of the chief notabilities of the preceding generation. He had frequently met Sir

Walter Scott, and had on two occasions been invited to Abbotsford. He had many tales to tell of the great wizard, which always interested me. For many years previous to his great financial fall and the death of his wife, Sir Walter was a kind of Social Monarch in Edinburgh; he was certainly a leading light in its society, into which, as I have often heard my father say, he introduced quite a new atmosphere. Up to that time, Edinburgh society had been somewhat stiff and formal at its social gatherings, much of the talk, for correctness of style, being "like a book." The free, easy, genial, story-telling ways and manners of Scott wrought a change in the social life of the capital, which was much appreciated, and his society was consequently greatly sought after.

My father always considered the friendship of Sir Walter Scott the highest honour of the kind that was ever conferred upon him. I still retain pleasing memories of the accounts he used to give of his visits to Sir Walter at Abbotsford. Coming at first hand his stories never failed to interest any company. They always centred in Scott himself, who combined a striking personality and a stately dignity of bearing with perfect ease of manner and the art of putting every one in his company at perfect ease. My father often remarked that he had never seen any one on more delightful terms with his family and household than Scott was, or who was treated with more freedom and confidence, while with the utmost respect. His knowledge of human nature and character was such that he could, without ceasing to be natural, call art to his aid in giving vent to his natural kindness of disposition. The way in which he followed anecdote with anecdote, on the suggestion of any remark or incident,

was simply marvellous. It seemed impossible to introduce any subject without his having an anecdote germane to it. And yet, as my father was wont to say, no one could have taken more delight in the stories of others, or been less desirous of obtruding his own.

The fact of my being about to enter the University as a medical student seemed to greatly interest some of the friends in our circle, which led to my sisters and me receiving numbers of invitations to small parties, mostly of young people like ourselves. Several also of my father's associates, coming to know of the course marked out for me, took occasion to talk to me about it; but though this no doubt made an impression upon me at the time, I made no record of it. It was at this time I began my diary, being strongly urged by my uncle to do so at my recent visit. I seem, since then, to have made a special habit of describing the noted men I met. This has supplied me with materials from which I shall draw as I proceed.

CHAPTER II

FOR many years Edinburgh University has been specially noted for the men of high distinction it has turned out in the medical profession. Its reputation has indeed been world-wide. In a recently published statement as to the numbers of eminent men in the different professions in proportion to population, it is found that, in medical practice, Scotland has contributed 66 per cent., England 29 per cent., and Ireland 5 per cent. It was fortunate, therefore, that my hap was to be trained in Edinburgh. The first ordeal which, as a medical student, I had to face, was the examination in general knowledge for matriculation. As I had been preparing for this, I found no difficulty in passing satisfactorily, and, after paying the usual fee, I was in a position to join the classes of the first year of my course. There were four classes and subjects in this course: Botany, Chemistry, Natural History, and Anatomy.

The Botany class I found specially interesting, as it called for frequent excursions into the woods and fields. I also greatly enjoyed the Chemistry class with its practical illustrations. Anatomy became an interesting subject as the different bones of the human frame were described, their relation to each other explained, and their functions set forth. Under Natural History were included: Mineralogy, Geology, and Natural History—properly so called.

During the first session I was wont to make copious notes in my diary of my studies and of the lectures with their practical illustrations, etc. I also made jottings as to the excellences and peculiarities of the professors. But I ceased to do this at any length; in subsequent sessions, my time being otherwise very fully occupied. Nor is it at all necessary, for my present purpose, that I should go into the details of my studies during the four sessions of the course for medical training. To make it at all intelligible to the general reader would occupy my entire space. This will be apparent when I state that it included, after the first year, Clinical Surgery, Physiology, Dietetics, Materia Medica and Pharmacy, Practice of Medicine, General Pathology, Midwifery, Diseases of Women and Children, Medical Jurisprudence, etc. The ordinary reader would have to go through the course to understand it, which he is not likely to do. But I would direct attention to Physiology, as dealing with the functions of the human organism, or life's natural actions, as I shall have occasion to refer specially to this in subsequent chapters, in which I hope to show its relation to, and its influence upon, the wider issues of human life.

My diary, as I have hinted, contains descriptions of the appearance and characteristics of most of the professors. I refer to this for the following illustrations.

Dr. Goodsir, the Professor of Anatomy, was quite unique in his almost universal knowledge. This was shown in the fact that, when any one of the other professors failed, from any cause, to appear, he could, at a moment's notice, take his place. He was also a great scientist and mathematician. On one occasion, during an illness of the Professor of Mathematics, Dr. Goodsir took his class. He had

great powers of concentration, and many stories, both amusing and awkward, were told of his absent-mindedness.

Dr. Jameson, the Professor of Natural History, was what might be termed a wizened old man. He was appointed in 1804, and occupied his chair till 1854, the jubilee of a professor being quite an unique event. Notwithstanding his age, he was a good teacher, and quite competent for his duties.

There were peculiarities in some of the professors which afforded amusement to us students. The Professor of Chemistry—Prof. Gregory—for example, was a big man and very corpulent. He was, moreover, a great snuff-taker, taking pinch after pinch all through the lecture. He had an assistant who worked the experiments. The Professor displayed a large amount of shirt front, quite evening dress style, and, before he had finished his lecture, he had it so smudged over with snuff as both to amuse and distract his class.

I will only add further, that our Professor of Physiology, Dr. Hughes Bennett, was the first in Edinburgh to introduce and apply the microscope in connection with the human organism and its functions.

There was no rule as to the examination of students in connection with the first and second sessions of study, each professor being free to follow his own method; but both the Professor of Botany, Dr. John Hutton Balfour, and the Professor of Physiology, Dr. Hughes Bennett, held weekly examinations of their students. There were two official examinations, the "Intermediate," at the close of the third session, and the "Final," for the M.D. degree, at the close of the fourth session.

Towards the close of my first winter session, in March, I was becoming more familiar with the routine and also with my fellow-students, several of whom became specially noted practitioners. From among these I may name Sir William Overend Priestly, who, during his practice, had many honours conferred upon him, and was physician to several members of the Royal family ; Sir Patrick Heron Watson, who was Surgeon in Ordinary to Her Majesty the Queen in Scotland, and held many other honours ; of the others, one still continues in practice, one, besides the writer, is retired ; all the others, having served their day, are gone. One soon discovers those among his fellow students who have anything in common with him, and who are likely to be helpful in the exchange and development of ideas. It is indeed the social intercourse and the special friendships growing out of it, with the opportunities for the outlet of enthusiasm both within and beyond the range of their immediate studies, which give completeness to the training of medical students for the practical work of their profession. I was reminded of this by a visit I recently made to one of my distinguished fellow students in Scotland. I was delighted to find him still in practice, and hale and hearty, though under the load of more than eighty years.

While pursuing my studies at the University, I had other teachers than my regular professors, and they also played a very important part in the formation of my judgment, the expansion of my ideas, and in giving direction to what ultimately became the ambition of my career, as will appear in subsequent chapters. By way of utilising my advantages, I made full reports in my diary of my interviews and meetings with those whose talk and counsels

made impressions which I still retain. There are few parts of the records of those days that I now read with greater pleasure. It may also interest the reader, if I make a selection from those records which describe men, the memory of whom is still cherished by many beyond the fair city of their activities.

DR. JOHN BROWN

I have, as I have already indicated, much reason to thank the good providence of God for the men under whose counsel and influence my lot was cast during my youth and student days in Edinburgh. Among these helpful friends—next to my father and my uncle,—the one I most revered, I might say, loved, was Dr. John Brown, whose name will ever be dear to me, and of whom I must make a special note. Outside Edinburgh he is chiefly known as the author of “Rab and his Friends,” one of the works, but only a fraction of the work, upon which his fame rests.

Dr. Brown might justly be called a handsome man ; he possessed what was termed “ a manly refined beauty.” This was doubtless transmitted to him from his father, but was not, as Dr. John himself said of his own father’s, “ too beautiful for a man.” He had a high, massive forehead, a well formed aquiline nose, and thin, firmly compressed lips, with light brown hair curled at the back. During the whole of my medical course at the University, he manifested a special interest in my progress and welfare. Nor was I the only young man who benefited by the like favour ; I have known several who could look back upon his kindly interest and help with feelings akin to my own. Apart from the advantage I derived from

his counsel, there was a charm in being in his presence, which always conveyed to, and left with me, a pleasing and elevating influence. He had a true and sympathetic insight into human character. I say "sympathetic," for he was always disposed to see the good and the best in his friends and those he met ; at the same time, he was ever ready to denounce all that was false, selfish or mean.

Though he had ultimately a large, select practice, and was much appreciated by his patients, his fame does not rest upon his professional success. Possessing a strong and attractive personality, unassuming as he was, he occupied a distinct and prominent place among the intellectuals of the Edinburgh society of that period. He seemed to be more attracted to art than medicine, his most intimate friends being painters and scholars ; Sir George Harvey among the former, and the noted and popular Professor of Greek, John Stuart Blackie — humorist, " but a man of sense and worth and lovableness " — among the latter. He had a true appreciation of much of the best in literature as well as in art. His three volumes of Essays entitled " *Horæ Subsecivæ* " are still read and appreciated. He also took a high place as an Art Critic. With that fine sense of humour which was always ready when occasion called it forth, I have heard him tell the story of how he was first induced to become an Art Critic. I will give it as nearly as I can in his own words :—

" One evening in the spring of 1846, as my wife and I were sitting at tea, the maid brought in a note, which, from its fat, soft look, might contain what the professedly godly would call ' filthy lucre.' I handed it to my wife, who, on opening it, found four five-pound notes, and a

letter from Hugh Miller, editor of the *Witness* newspaper, asking me to write him a notice of the Exhibition of the Scottish Academy then open. The note was couched in the most courteous language. But, as I read it, a kind of shiver came over me as I contemplated the temptation thus presented; and I said to my wife, 'You know I can't take this, I can't write; I never wrote a word for the press!' She, however, asserting her confidence in my powers, kept the money and encouraged me to write; and write I did, but with much pain and difficulty and loss of sleep." This series of articles struck every one as something new in the style of art-criticism, and was consequently well received. Thus encouraged, Dr. Brown, the following year, made a still bolder venture, in an article in *The North British Review* on Ruskin's "Modern Painters," a book which had hitherto, in the reviews, met with little else than ridicule and abuse. This was about the first marked recognition of Mr. Ruskin as a great power in art literature. He pronounced the book "the unmistakable handiwork of genius." After reading the review, Dr. Chalmers exclaimed: "What a glorious article that is on Modern Painters!" Dr. Peddie pronounced Dr. John Brown to be "the most lovable of literary men."

But I must confine myself more particularly to the wise counsels he gave me personally, on the occasion of my visits to his house. During my university course I usually visited him once during the session, and once during the vacation. Meeting me in the street, he would stop me, and, after some very genial remark, make an appointment for me to go and see him. Being blessed with a good memory, I was able, on getting home from

a visit to him, to make copious notes of those of his sayings which specially impressed me then, and have often recurred to my mind since. These, as they appear in my notes of the different visits, I will very briefly summarise ; they may interest some of the readers of these pages.

It was about the middle of my first session that the first of the interviews to which I now refer took place. When I was shown into his room, he would push his spectacles up over his forehead and give me cordial welcome. After a few pleasantries which made me feel quite at my ease, he would enquire as to my studies and progress. He said I had an advantage over him, as he had little more than ordinary school learning when he entered upon his medical studies, being only two years at the High School ; but he added, " Young men are too apt to start off at full speed, when they either bolt or break down, the worst thing for them, generally, being to win. The mind requires to be fed rather than filled." He greatly disliked the cramming system, and compared one who crammed a mass of words for their own sakes to a miser who kept all his guineas in a stocking, never spent them, but was satisfied with every now and then looking greedily at them and making them clink. " The great thing with knowledge is for the student to make sure that it is his own. But knowledge is not everything ; a man when his turn comes should be able *to do* something, and the two things, the power to acquire knowledge, and the power to turn it to practical account, are not always found together." Speaking of the usual university course, he said that, in many cases, the time and energies of students were worse than wasted. " They are bound to follow the usual curriculum, and equally bound to

apply themselves so as to get through their examinations. But what a dreary labour much of it often is : they have neither heart nor taste for it. We want to draw out the minds, the energies, the hearts of students, through their senses, so that they will have an intelligent interest in, an affection indeed for, the knowledge they seek to acquire. Thus will they apply themselves to, and observe, everything with a keenness, an exactness, and an impression, which only youth and a quick pulse, and fresh blood and spirits combined can achieve." Dr. Brown said it were better if less time were spent in lectures and more in discussions between professors and students ; in this way the students would get at the heart and meaning of things as they could not by simply taking notes of a lecture, which too often failed to impress the mind or reach the understanding, so as to be ultimately turned to practical account in professional life. He recommended me to have a private tutor with whom I could discuss freely the subjects of current study, so that I might acquire the art of observing, thinking and applying for myself.

I specially noted the doctor's sayings at these visits, such as this : " getting at the heart of things," which is the aim of this book throughout. As I now write, I feel I owe more than I can tell to the way in which the importance of this dictum was then impressed upon my mind.

Reading the notes in my diary after so many years, I am much struck by the wisdom shown by my revered friend, in this and subsequent interviews, in the channels into which he directed our talks, so suited to the time and circumstances in which I was placed. There is very little

in my record of my first interview directly bearing upon a medical course of training or practice. It was but three or four months after I had entered college, hence the words of counsel and advice were specially directed to the student himself and the general course of study. Subsequent talks during the years of my university course bore directly upon medical training and its outcome in practice. Certainly not the least part of that training, as an abiding, directing influence in my future career, was found in those visits of blessed memory, to Dr. John Brown. Believing it may be of further interest, I will briefly summarise a few of the notes I made of subsequent visits, as I advanced in my studies at the university.

On one occasion I introduced the talk by remarking how greatly privileged I was in being permitted to meet him in this happy, friendly way; it acted as an electric spark in moving the thinking machine. After some kindly remarks in reply, he said he specially wished me to realise that "the noble and sacred science upon the study of which you have entered, is great, difficult, and deep beyond most others; it is, moreover, every day becoming larger, deeper, and in many senses more difficult, more complicated and involved. It requires more than the average intellect, patience, and courage, and that which is at once a gift and an acquirement—presence of mind. The medical man requires above all his other acquirements, SENSE!" Here I ventured to ask if he would kindly define sense in this connection. He said "It is more than mental capacity, it is sound perception and judgment, or justness of mind; for, in medical practice, it is principle that works rather than impulse, as in painting. There must, of course, be a fitness of faculty of body

and mind for its full and successful pursuit,—a genius for it, or, what I might call, ‘a real turn’ for the profession. And what is genius? you may ask. Genius is a peculiar native aptitude for, or tendency to, any one calling or pursuit, over all others. Hence the importance of knowing what a young man’s tendencies are; for what blunders are made and what failures ensue from young men being set to studies for which they have no natural liking! But *sense* regulates all, even the genius. It was as natural, as inevitable, for Wilkie to develop himself into a painter, and such a painter as we know him to have been, as it is for an acorn when planted to grow into an oak.”

The doctor would question me as to the studies in which I was at the time engaged, and occasionally dilate upon them, but in a way too technical to be of interest to the general reader. His remarks more frequently were outside of usual college teaching. It was during my last year at the university that his counsels became more directly practical. He then dwelt much upon my turning my medical course to good account in practice. Here he would relate cases of men who had distinguished themselves at college, and had turned out comparative failures in practice. Others, in no way distinguished at college, had become highly successful practitioners. “This is where the faculty of discerning and forming a sound judgment comes in. A man may have come out first in every examination and know pretty well everything it is possible for a medical student to know, but what avails it, if, when he stands before a patient, he is incapable of making a correct diagnosis of the case?” “You see,” he said, “that abstract knowledge, which most men may acquire, is one thing, and the power of applying that

knowledge to the cure of disease is quite another. Hence the truth of what I have previously told you,—a man must be above the average in intelligence and capacity to be a successful doctor. This is the real secret of the success or failure of our medical students when they enter into practice. I can recollect on one occasion being called in where another doctor had failed, and I could see at once that the patient was being treated for something quite different from his real ailment.”

Hearing all this—so just and reasonable—a fear came over me as to my fitness for the responsible duties I anticipated, and I expressed my fear to the doctor. He replied, that to know what was really required for success was quite half the way to its attainment. He said he would take the opportunity of my next visit to remark specially upon this feature of success, and here are notes of it in my diary ; but I have given quite enough to show the important part Dr. John Brown played in the formation of my judgment, and the creating and directing of incentives, which have led up to a fairly successful career.

CHAPTER III

AS Dr. Brown easily takes first place among those in Edinburgh who contributed to the influences and the aspirations which were to guide me in my future career, he has an exceptionally prominent place in my reminiscences. But there were others in the circle in which I, or rather, my father moved, at that time, whose personality and bearing, if not always their counsels, played a part in the moulding of my mind and character. As I grew up I was introduced to, and frequently met, many of those who were then considered the notables in the social and intellectual life of Edinburgh. I could not then, of course, associate or talk with any of those men on equal terms, but most of them showed a kindly interest in me. Though still ruddy in countenance and boyish in features, I was thoughtful in habit and expression, so that quite a number of those I had seen in my father's house, or in his company elsewhere, always gave me kindly recognition when I met them hurrying along, as they usually were, in the streets of Edinburgh. Among the most prominent of those whom I recall to memory as I write, were Sir James Y. Simpson, Professor John Stuart Blackie, Drs. Guthrie, Candlish and Begg; Professor Wilson (Christopher North), and Hugh Miller. With some of them it was only a bowing and smiling recognition; others of them,

such as Dr. Guthrie and Hugh Miller, unless pressed for time, would stop and give me a kind and cheery word. I can see now, in my mental retrospect, some of these men as they appeared on the pavements of the streets of Edinburgh—Dr. Guthrie's tall, striking figure; Hugh Miller with his massive head and attired in his shepherd's plaid; and the great, I might say, the magnificent presence of Christopher North, with his long yellow hair flowing under his broad-brimmed hat, as he was wont to sweep along Princes Street, from whom I never had more than a wave of the hand by way of recognition. These men and others were to me then—and appear more so now as I look back—the leading stars of the social and intellectual firmament of Edinburgh. When I have returned, in my brief visits to the city, many years afterwards—their day over, and all gone, the blank seemed as great as the removal of Sir Walter Scott's Monument would be to those who had known Edinburgh only from its architectural features. One is apt to think when looking back, and especially when looking into, as I occasionally do, the Memoirs and Life-work of all those men, which, by themselves, fill one shelf of my library, that the former days were better than these; that neither in Parliament nor at the Bar, neither in the pulpit nor on the platform, neither in Science nor in Literature, do men stand out with the prominence they did in former years. The general range of intellectual gifts and acquirements at the present time is, no doubt, greater; and the order of things changes, each generation making an advance on the preceding; and great men are seldom, as a rule, fully appreciated till they are gone.

I have many notes in my diary of kindly words of

counsel spoken to me, both by those mentioned and by others ; but I must confine any further descriptions to those whose personality or counsels chiefly impressed me. From these I select three, who were certainly among, if they were not themselves, the greatest personalities in Edinburgh at that time.

DRS. GUTHRIE AND CANDLISH AND HUGH MILLER

As a preacher, platform speaker, social reformer, and favourite among all classes in social life, Dr. Guthrie stands out as the greatest man of his time, at least, in Scotland. His great height (he was 6 feet 2½ inches) added to an otherwise striking personality. His face, once seen, could not easily be forgotten. His forehead was high and broad, his eyes large with a dreamy look when in repose, his nose prominent and inclining to the aquiline, the cheeks prominent, with a peculiar fulness at the lower part ; the mouth, and indeed the whole of the long, mobile face conveyed the impression of kindly good humour : at the same time his closely shaven chin expressed great firmness.

Though our family did not belong to the church of either Dr. Guthrie or Dr. Candlish, I frequently worshipped in one or other of them. I had friends in both ; so that, in the case of Dr. Guthrie's church, I did not require to go to the school-room under it to be admitted by a narrow stair after the service had begun. I can see now the tall, majestic form walking from the side door to the pulpit, which was level with it. The flush on his countenance showed that he fully realised his position before so large a congregation. His powerful, well managed voice, his

strong, expressive face, and his easy natural gestures lent peculiar distinction to his preaching. Its effectiveness was enhanced by a special method of composing his sermons. His biographers tell us he was wont to compose aloud, under a vivid consciousness that he was addressing a crowd, and, having committed his sermon to memory, he preached with all the ease and freedom of extempore utterance. Lord Cockburn, speaking of Dr. Guthrie's preaching said, "His gesture—which seemed as unthought of as a child's—is the most graceful I have ever seen in any public speaker." He fell short, in one particular, of C. H. Spurgeon, who never wrote his sermons, and who, on one occasion at least, chose his text after he got into the pulpit. There are varieties of gifts. But the great feature of Dr. Guthrie's preaching was its wealth of anecdote and incident, which brought in all human experience, dark and bright, of saint and sinner, to enforce its lessons.

Such was the preacher who had so great a fascination for me, and did more than any other to confirm and establish in my mind the truth of God's Revelation. He seemed to carry me along with him as no other preacher ever did ; there was what I might term a continuity and completeness in his beautifully rounded periods ; exposition and application were ever blended with illustration and picture drawn to the life, which gave reality to the whole. Spiritual instruction and refreshment were combined with what was really an intellectual treat.

I will not stay to dilate upon Dr. Guthrie as a platform speaker ; it is well known that he was the chief attraction at most of the great meetings in Edinburgh for nearly a generation, from the time of the Disruption onwards ; and

I could write much from the store in my own memory of his platform appearances. He was often annoyed to find himself kept to be the last speaker, so as to induce the people to remain to the close of the meeting. Nor will I dwell upon Dr. Guthrie's appearances in social life. Here is the best description I have seen of how he bore himself in society, in a sentence. Meeting him at the house of Sir Titus Salt, Newman Hall wrote : " I never heard Dr. Guthrie's equal for vivacity and variety in conversation. Sometimes he convulsed us with laughter by his witty anecdotes ; sometimes every eye was moistened in sympathy with his own at some tale of sorrow or of love. Sometimes he would charm us by descriptions of scenery and of fishing, his chief pastime ; and throughout all there was interwoven the golden thread of Christian love and hope." In subsequent chapters I shall have occasion to note two somewhat remarkable meetings with Dr. Guthrie before I left Edinburgh.

DR. CANDLISH, who was, in nearly every respect, the antithesis of Dr. Guthrie, was also, in his own way, equally popular with his own people. He bore a large share of the public work of the Free Church ; he was its leader after Dr. Chalmers and before Dr. Rainy. He was short in stature, with a large head and noble brow ; but, with his mouth a large and somewhat prominent feature, to a stranger not knowing his mental gifts and qualities, his appearance was not specially prepossessing. None the less, his was a striking personality which arrested at once the attention of the stranger. His style or manner of preaching bordered on the eccentric, his small body being so full of nervous energy that he could not be still. This is how

his appearance at the General Assembly of the Free Church has been described: "He was never at rest, turning and twisting in his chair, throwing his hands through his hair, or tearing up something with his busy fingers. . . . He was a warm debater, and had passion in his pleading, and could rouse his audience to the wildest enthusiasm."

It was his preaching in which I was specially interested. Before he had been very long settled at St. George's, Edinburgh, it was the general verdict that, as a preacher, he was second only to Chalmers himself; and all through his ministry a large though select congregation filled his Church. On two occasions he had the refusal of a Professor's chair, but he elected to make the pulpit the sphere of his service to the Church, and to many, an effective and beneficial service it was. Lacking the more effectively popular style of Dr. Guthrie, Dr. Candlish's preaching was expository and doctrinal, and also evangelical. It was delivered in a strong, clear voice, with a decided but not disagreeable burr. He had a high conception of Christian character, which he presented as the goal of Christian belief and profession. For myself, while it lacked the fascinating power of Dr. Guthrie's, his preaching certainly required closer attention and gave me more to think about. To me the preaching of the one was a kind of complement to that of the other; and, at my age, both had an influence in the formation of my character.

I met Dr. Candlish on several occasions when he was visiting my father. Of a special occasion when I met him, with a number of other notables, I will give some account in my next chapter.

HUGH MILLER was quite a different type of man from either of the preceding. Outside Edinburgh he is known chiefly by his geological works: "The Old Red Sandstone," "Footsteps of the Creator," and "The Testimony of the Rocks." In Edinburgh he was recognised as one of the leaders of the great "Disruption movement." It was through his pen that his power and influence were exercised; he was called from Cromarty to edit the *Witness* newspaper—the Free Church organ, which was generally admitted to be chiefly influential in giving success to the movement which shook Scotland to its foundations. Dr. Guthrie said of Hugh Miller: "He was a man raised up in Divine Providence for the time and the age. . . . He was an office-bearer in my congregation—one of my most intimate and most trusted friends." Dr. John Brown wrote of him as "that remarkable man who stands alongside of Burns and Scott, Chalmers and Carlyle, the foremost Scotsmen of their time." And Dr. Hanna pronounced him to be "the greatest of living Scotsmen." But in these brief sketches I write chiefly of men as I personally knew them. Of all the noted men in Edinburgh, Hugh Miller's was undoubtedly the most striking figure; that powerful frame which looked as if built upon the strongest model of humanity, its mighty head covered with heavy locks of red hair, could be forgotten by no one who had seen it.

I met him on several occasions, both in my father's and in other houses, my father being usually present when I met him. One meeting is specially impressed upon my memory, apart from the record of it in my diary. It was in the last year of my University course. Entering the house I went straight to my father's room, not knowing

Hugh Miller was there, and my father desired me to remain. I sat facing Mr. Miller with my back to the light, which fell full upon him, so that I had an excellent opportunity of studying his features and person generally. He was, as I have said, a massively built man. He had an enormous head ; a large quantity of red, unkempt hair, which fell over a broad, projecting forehead, added apparently to its size ; his lips were firmly closed. He had bushy whiskers, which came down under his chin, which was cleanly shaved, and keen grey eyes which regarded one with searching scrutiny. While his head and features made him stand out distinguished from all other men, in his attire and apparent lack of social culture he was still the working stone-mason. Dr. Hanna, describing his appearance in church, writes : " Looking only at the rough, red, shaggy head, or at the check plaid flung over the broad shoulders, you may think it is some shepherd from the distant hills who has wandered in from his shieling among the mountains to hear the great city preacher. But look again ; that same head and features tell of something higher than shepherd life."

As Hugh Miller sat before me, he was dressed in what might have been the homespun material which is a feature in the products of the far north, and, being of a reddish brown, would have given him a reddish appearance all over but for the relief imparted by the shepherd-tartan plaid he always wore. He had a thoughtful, meditative look, and a low and gentle voice. He was naturally shy, always avoiding, when possible, the social or friendly gatherings of the great ones. The Duke of Argyll, on one occasion, invited him to Inveraray, and, knowing how shy he was, had hoped that the company of Dr. Guthrie, who

was to visit there at the same time, would smooth his way. But he told the Doctor he could not possibly accept his Grace's invitation. "The grand truth in the matter is, that I cannot accept invitations from the great."

There was no special shyness in this meeting to which I now refer. He said he was always pleased to see my healthy, hopeful-looking face. It was just then that his autobiography, under the title of "My Schools and School Masters," was appearing in serial form in *The Witness*. I told him I was reading it with great interest, and referred to his hard fare when he cooked the oatmeal for himself and fellow-workmen when doing mason work on a farm, contrasting his position then, with that which he occupied to-day. "Well," he said, "I am often struck with the clearly apparent fact, that many men never find their proper sphere, that for which they are, or would be, fitted. Thus we have come to talk of square men in round holes, and round men in square holes. I have often met men in humble life well fitted intellectually to occupy more important spheres, had opportunities but given them a chance. Others, with more force of character, perhaps, have made their own opportunities, and have worked their way into positions of more or less distinction. I am not referring to my own career, but rather to a great defect in our educational systems, which do not provide, at least to the extent they ought to do, for smart, intelligent boys being helped and encouraged to fit themselves for any positions they may be capable of filling."

My father said: "In several cases I have known this done in business firms, where an employer, seeing a smart young man going about his work in a thoroughly business-like style, took notice of him, encouraged and promoted

him, till he ultimately became manager, and, in one case I know, he was promoted to a partnership in the firm."

HUGH MILLER : " Yes, that might well be done more frequently, and would, but for the mercenary spirit of too many business men who care for nothing but their own personal interests. On the other hand, it is by no means those who have had everything lavished upon them in the way of educational advantages, followed by opportunities in business or professional life, that become the telling and effective forces in any sphere. There must be something in *the man* to work upon."

Here my father, addressing me, said that that was something for me to consider ; for there had been no lack in the educational advantages conferred upon me.

I replied that I trusted I fully realised that, and was applying myself to turn my opportunities to good account.

HUGH MILLER : " I ought to say that I feel fully assured of that. The important thing is, that your heart is really with the profession you have chosen and will shortly enter ; only do not make the common mistake of allowing it to be all and everything to you. It is well to have some hobby in Art or Science besides the practice of your profession. You see how your friend Dr. John Brown adds to a successful practice a love of Art and Literature."

I told him I was passionately fond of music, which was likely to be my hobby. He said it mattered little what it was, so long as it was recreative and elevating.

As Mr. Miller stayed to lunch, there was much more talk, but I have already given enough for my present purpose. As a rule, in company he said very little ; but get him alone, with a subject introduced in which he was interested, and he would talk freely. But during all

the other times I met him—in company—he did not say as much as I have recorded here. He was drawn out by my reference to the articles he was then writing on his own career. Hugh Miller is one of those whose personality has remained impressed upon my mind.

I have summarised in these sketches the characteristics of some of the men whose influence was brought to bear upon me during the years I was at the University, and they are but samples of others I met, though not always on intimate terms. I must now advert to the “break up” of the first session of my University course.

I had worked very hard. I read most of the books recommended or mentioned in connection with the subjects which formed the studies of the session, realising that much was at stake in my proper equipment for the responsible position which had been marked out for me. Four evenings a week, at least, I was wont to give up to study. To this both my mother and sisters would occasionally demur; they thought I was becoming too much a recluse, and shut myself too much out of social life. But this was only during the months at College. There was a winter and a summer session. The winter session began in November, and the summer one ended in August. The summer course of study was Botany, Dispensary Practice, and Medical Jurisprudence. I was glad enough when the holidays arrived, with their prospect of release from so much close application to work. Instead of visiting our relations in England this year, it was arranged that the Spicers should visit us. My aunt and cousin came first, and stayed three weeks; my uncle came later, as he could only spare

one week. (I may state that, just before this, my elder sister was married. I find several pages of notes in my diary describing events and matters connected with her marriage, but these do not bear upon my present purpose.)

There we were, my sister, cousin, and I, three sprightly young people, met again after a year's interval, full to running over with the anticipation of a holiday to be spent together, and, as the notes in my diary clearly show, we made the most of our opportunities. The time was largely spent in visiting places and scenes of interest in Edinburgh : the Castle, Calton Hill, Holyrood, ascending Sir Walter Scott's Monument, and even climbing to the top of Arthur's Seat. My cousin was greatly impressed with the view from the Castle, which takes in the gardens, the New Town, the Firth of Forth, and the Kingdom of Fife as a background—a scene not excelled in this country, if in any other. Then, of course, there were a number of parties, both at our own house and at the houses of others, chiefly in the circle of my sister's companions and friends ; and as we were all fond of music, we spent some very happy times. But I will not stay to dwell upon all this. At the end of the fortnight my uncle arrived, and he was naturally desirous of spending much of his time with me. We two had several walks together, and much talk of the studies of the past session and the subjects of the ensuing ones. We spent two mornings in the West Princes Street Gardens, which were then private, or rather, admittance was only by key held by subscribers. It was then, chiefly, that we had our talks. But my diary is almost a blank as to my uncle's visit ; I must have been too fully occupied with our other visitors to attend to it.

Dr. John Brown, knowing of my uncle's visit to Edin-

burgh, sent me a note making an appointment for me to take Dr. Spicer to see him. This was a most interesting meeting, for these two notable men in the medical profession had previously known each other by repute. They had much in common, not only in knowledge and interests, but in pleasing personality and manners. Their medical talk was chiefly on diseases of the nerves, Dr Brown knowing that my uncle had made this branch of medical science a speciality. Much of the talk naturally centred in myself, Dr. Brown being aware of my anticipated relationship to my uncle. As I shall have occasion in a subsequent chapter to deal with the subjects of their talk, I will not enter into further detail here. I was gratified indeed, from the kindly interest Dr. Brown took in me, that he had had this opportunity of meeting my uncle. He was also pleased to meet Dr. Spicer, and that I was ultimately to be associated with him in practice.

And so the time passed on, profitably and happily, till, the three weeks ended, our relatives left us. The home circle thus formed during the visit was specially happy and interesting ; it was the first time the families had met since my own course had been decided upon, and my prospective alliance with my uncle in his practice anticipated ; and there was just a latent idea begun to be felt, but not even hinted at, that ultimately a closer relationship might be formed. For it could not be quite concealed that there might be something more than cousinly affection between my cousin and me. Though not even between our two selves expressed in words, the attachment felt, during my visit to her home, had, during her stay at mine, developed into a tender affection. I became more charmed with her appearance and excellent qualities,

her correct manners being combined with perfect ease and freedom in demeanour ; added to this, she had an acute intelligence under the guidance of high principle. To me, the idea that all this might one day be mine, was quite a new inspiration ; and it was quite apparent to us both that we had a tender regard for each other, but we had not got to the point — nor indeed had we the opportunity—of expressing it in words. And we both felt, as I afterwards knew, that, under the circumstances, it would have been premature to have done so. This was to be reserved till my next visit to her home in the following year.

CHAPTER IV

AFTER the return home of my English relatives I had several weeks at my disposal before entering upon my second session at the University, and according to what was now my usual habit, I sought to turn the time to the best account. I had made a practice of apportioning my time, for both study and recreation, even during the holidays, when the larger part of it was, or might be, devoted to recreation. It was Dr. Guthrie who impressed the importance of this upon me. He had gone through a course of medical training himself, so that he knew what it involved. Meeting me one day during my first session, he talked freely to me of my studies, and specially as to the allotting of my time. He told me that, for some years after his coming to Edinburgh, he rose, summer and winter, at five o'clock, and after dressing, conducting his devotions, and making himself a cup of coffee, he had three unbroken hours of study before breakfast ; which gave him eighteen hours in each week. This secured ample time for pulpit preparation, and contributed, probably more than anything else, to the signal success he achieved as a preacher. I acted on his advice, and made it my practice to rise every morning before six o'clock, and had at least two hours quiet, undisturbed reading or study before breakfast.

Next in importance to making time for mental work was the choice of books and the method of study. In

regard to these matters, I availed myself of the advice of my good friend Dr. John Brown. He was quite opposed to students giving up their entire time to college work. He advised medical students to devote an hour or two twice a week to a volume of Shakespeare, Milton, Pope, Addison, Scott, Thackeray, Charles Lamb, or Macaulay, not omitting authors who have written on deeper and more sacred subjects. By doing this they would have happier and healthier minds, be better men, and none the worse doctors. He recommended the reading of the books of those writers as a sort of gymnastic of the mind, a mental exercise as good as cricket in physical culture. In an address to medical students, Dr. Brown compared the study of truly serious and honest books to a run to the top of Arthur's Seat: "There are difficulties and puzzles, winds of doctrine, and deceitful mists; still, you are rewarded at the top by the wide view. You see, as from a tower, the end of all. You look into the perfections and relations of things. You see the clouds, the bright lights, and the everlasting hills on the far horizon. You come down the hill a happier, a better, and a hungrier man, and of a better mind. But you must eat the book, you must crush it and cut it with your teeth and swallow it; just as you must walk up and not be carried up the hill, much less imagine you are there; this you yourself must do."

On different occasions Dr. Brown recommended me, for serious reading: Sydney Smith's "Sketches of Lectures on Moral Philosophy"; Sedgwick's "Discourse on the Studies at Cambridge"; Coleridge's "Essay on Method"; Dugald Stewart's "Outlines"; Sir William Hamilton's "Dissertations and Lectures"; and Locke on "The Conduct of the Understanding." Other books he recom-

mended, more directly connected with medical study, such as Balfour's "Botany," and Quin's "Anatomy," and Dr. Andrew Combe's "Principles of Physiology."

Such were my teachers and the very helpful advice and counsel which they tendered me, during my University career.

My holidays were not, of course, all spent in reading and study, these being chiefly confined to the morning hours—a habit which I found beneficial in every way. It enabled me, even then, to follow my uncle's advice and keep in touch with my medical studies. I look back upon many happy hours spent during those holidays. My sister was an excellent companion—bright, cheery, intelligent, and had several equally bright and cheery friends; one of my fellow-students was now added to my own small circle. What with musical parties and excursions, the holidays soon came to an end, and I had to enter upon my second session at the University.

When I began my first session, every one and every thing at the university was strange to me. Now I was entering upon what had become familiar scenes, and could join in the mutual cordial greetings of fellow-students returning to resume their studies. The work of the first session might be considered as preparatory to the more serious parts of medical study upon which we now entered. We had to apply ourselves to practical Anatomy, under Professor Goodsir; Physiology, under Professor Hughes Bennett; and the Practice of Medicine, under Professor Allison. This last-mentioned Professor was a competent man, of a singularly kind and generous nature. Round his door, any morning as he left his house, could be

seen a number of beggars to whom he would empty his pockets. It was well he was a widower, as otherwise such procedure might have led to serious inconvenience.

We were introduced in this session to the serious realities of medical life. I became specially interested in the physiological studies ; an interest which was heightened as the construction and functions of the various internal organs were shown ; and their relations to one another, in the working out of the marvellous system under which our life is promoted and sustained, were explained. I can still recall how greatly impressed I was with the infinite wisdom which could have devised a constitution so perfect in its operations. Just then, of course, our attention was confined to the construction and functions of the organs ; and here I shall anticipate succeeding sessions if I refer to the whole process, from the eating of food to the circulation of blood in the body. Beginning with digestion, we ultimately learned how this is effected through the discharge of the functions of the stomach, the intestines, and the colon, and how the blood is made. We follow it to the heart, whence it is propelled to the lungs, where it is vitalised ; to the liver, where the bile is manufactured ; to the kidneys, which rid it of some of the waste and other matters picked up in circulation. These being the functions of the organs mentioned, when their action is normal pure blood flows through every part of the system, and health is enjoyed. But as this is not, by a long way, the general experience, the ordinary reader may note with advantage that it is to the impure blood which flows in the veins of many people that most of the evils, physical, mental, and moral, can be traced, though the ordinary practitioner may not always put this before his patients.

Speaking generally, we still largely fail to apprehend the close connection between cause and effect in the ills so much associated with human experience. Even in our university curriculum this received but scant attention. It was to the kindly interest and teaching of others, rather than to the lectures of my Professors, that I was indebted for the more comprehensive view of life and its apparent mysteries to which I ultimately attained. But as my record still relates to the earlier stage of my professional training, I will not further anticipate here what will follow in due course.

In this second session I found myself entering right into the heart of my studies ; for one thing, to me, the dissecting of a human body was a serious matter. Then there was the Clinical Medicine and Surgery, visiting the patients in the Infirmary, the Professors instructing us upon the several cases. All this being done orally, at the first opportunity afterwards, I made such notes as I thought would be useful in thinking over the different cases. This I did also with the regular class lectures which made frequent reference to the more practical part of our work. Usually I devoted the early hours of Saturday morning to a careful revising of my notes, thus recalling and impressing upon my mind the salient points of the ground covered during the week. And thus this second session passed on, under an ever-deepening consciousness that I had, in very deed, become a medical student.

It occurs to me at this point to remind my reader that, though written by a medical man, this is not strictly a medical work. Were it so, and were I now addressing medical students, I could, from my notes and subsequent

experience, fill my book. The conception which I purpose embodying in these pages is, that in the possession of *health* will be found the solution of the problem that saddens the experience of many lives. I mean by this, the health of the whole man—physical and mental, moral and spiritual; and the chief novelty of the book will probably be found in the way in which this vital truth is made clear, and how it applies in ordinary human life; for I shall also show the way in which health, in this wider aspect, can be secured and maintained.

Now I was in the swing of my college career, my father manifested a growing interest both in myself and in my progress as a student. He had always been to me an affectionate father, but, his mind being much occupied with business and other matters in which he was interested, my childish and boyish occupations had not the same attraction for him as my work and engagements had now that I had entered upon the serious preparation for my career. At the close of the day, as I have stated, he usually spent a quiet time by himself. He now frequently asked me to be with him at these times, when, in his free flow of talk, he told me many things, and uttered many wise counsels, the memory and impression of which I still retain.

He had been greatly impressed by a book published some years before, which had created very great interest in Edinburgh, and indeed all over and beyond Scotland, and which led to no small amount of discussion: Combe's "Constitution of Man." Combe was a citizen of Edinburgh whom it was my privilege to meet once in company, and whose face and figure were quite familiar to me on

the streets of the city. The clergy did not regard the book favourably, thinking that it tended to scepticism. It was this which led to the discussion of the book, and also to its being widely read. My father advised me to read it, and we had several talks upon the principles it embodied, in which he sought to impress upon me the author's solutions of much that appears dark and mysterious in human life.

In this connection I will now relate how I came to receive one of the most, if not *the* most, important lesson imparted to me by the great ones of Edinburgh whom I occasionally met during these years of my university course. It gave me quite a new conception of life, and thus imparted a new turn to my thoughts and aspirations. As already stated, I owed much to my friend Dr. John Brown, and not the least of his favours was his introducing me to some of the most noted men in the city. I need not state either the house or the occasion upon which a very distinguished company, of which Dr. Brown was one, dined together. My father was well known to the host, who, knowing Dr. Brown's interest in me, asked him to bring his young friend with him.

There were a few others present, but the following are those noted in my diary : Lords Cockburn and Ardmillan ; Professor Stuart Blackie ; Drs. Guthrie and Candlish ; Sir James Y. Simpson ; Dr. John Brown. Dr. Simpson, always full of engagements, arrived after dinner. Lord Cockburn's " Life of Lord Jeffrey " had been announced, but not published.

Several pages in my diary are occupied in describing these men. Seldom, perhaps, could greater contrasts in physical appearance and mental characteristics be brought

together in social fellowship than were displayed in this company of notable men. I will leave the descriptions and confine my notes to the after-dinner talk, which was of more importance to me, and more in line with my present purpose.

There was about an hour of miscellaneous conversation before the special matter for which this distinguished company had met was taken up. Incidentally Sir Walter Scott's name was introduced. Most of the company, if not all, had seen, met, or personally known Sir Walter. They were proud of him while he lived, and revered his memory now that he was gone. But when Carlyle's essay on Scott appeared in *The London and Westminster Review* upon the publication of Lockhart's "Life of Sir Walter Scott," some difference of opinion sprang up as to the real nobility of Scott's character. The opinion of the company, however, was, as expressed by Lord Cockburn, that "Carlyle had not made a fair estimate of Scott and his work, his aim evidently being to prove that he was not a great philosopher who had made his mark in solving some of the deeper problems of human life. But in his own line, Scott was none the less a great man, though Carlyle might deny him that appellation."

Dr. Candlish said: "Much depends upon our definition of greatness; it is only by the gifts and attainments of men being, what I might term specialised, that they can ever attain to true greatness. Men, whose knowledge and genius spread over a wide area, rarely reach that eminence in public estimation. The fact that Carlyle never wrote Romance would not prevent his being called a great philosopher."

Lord Ardmillan remarked: "No one who has read

Scott's "Historical Romances," and Lockhart's "Memoirs of his Life," will hesitate to call Scott a great man. I do not say it is the highest—there are many higher kinds of greatness. We take the man as we find him, and, in view of what he accomplished, we cannot withhold our admiration; and such seems to have been the well-nigh universal feeling, as the monument erected in our gardens testifies."

Dr. Guthrie: "I am more surprised at Macaulay than Carlyle, for it is no secret that Jeffrey could not persuade him to write a Review of Lockhart's 'Life,' as he knew he would offend his constituents in Edinburgh if he wrote as he felt about Scott. The more astonishing this, as there is so much of Romance in Macaulay's own writings."

Sir James Y. Simpson: "We often fail in our judgment through not taking our imperfect human nature into account. Scott stands unique; his personal aspirations were of a piece with his writings, and his character and bearing in harmony with their ideals. In personal ambition he aimed high; but he did not realise his ambition, though I have not seen that his honour was impugned. His failures convey a lesson equal in importance to that taught by any of his achievements."

There was more talk about Scott, but it led ultimately—in a way of which I have made no detailed note, and which I cannot now recall—to remarks upon the greatest things at which humanity, in its own interests, ought to aim. There seemed general agreement that the most important of all knowledge was self-knowledge: "to which we must add," said Dr. Guthrie, "the knowledge of God as He may be known in Jesus Christ."

Dr. John Brown opened the discussion that followed

by saying, "Since the controversy on Combe's 'Constitution of Man,' there has been a growing sense of the importance of self-knowledge, which takes different forms according to different beliefs. The sceptic will have it that Law in Nature is everything: that the only salvation there is for man is found in a knowledge of, and obedience to, the laws of his being. I have heard one of this class say that 'there is more in a couple of pages of Combe's book for the guidance and welfare of man, than is found in the Bible altogether.' Then there is the Christian believer, who recognises in this physical and mental self-knowledge the wisdom and the goodness of God, and also his own duty and responsibility in regard to most of the ills which afflict our race. The truth has long become evident in medical practice, that the bulk of physical, and many mental, troubles might be avoided."

Sir J. Y. Simpson agreed with Dr. Brown. "Yes," he said, "it is very clear that the restoration and elevation of our race will be found, in large part at least, in a knowledge of the human constitution."

Dr. Guthrie, who had meantime risen from his seat and was standing with his back to the fire, now said: "It was my privilege to go through a course of medical study, and I think that a definite judgment can be formed upon what I might term the whole plan and purpose of God in human life. This body we inhabit, its organism and its functions, and how and why these act normally or otherwise, and how much is involved in the way of health in their action, may all be well known by any man of ordinary intelligence. But even with this knowledge, and the life, in some measure, lived in harmony with it, no one will ever reach the height of his true manhood till he accepts God's

Revelation, and, through the Atonement of Christ, lives in the enjoyment of God's favour and love. That is God's conception of human life."

Here Professor Blackie broke in: "And a grand conception it is, were it but possible to live up to it."

Dr. Guthrie continued: "The problem is one which, *taken in its entirety*, we have never seriously set ourselves to work out and solve. The two things are taught and discussed—man's physical and mental life, and the spiritual life, as if they had no relation to each other. Instead of putting a ban upon Combe's book, as some of the clergy have done, we ought to have set ourselves to acknowledge its truths and to supply what it lacks for a complete life—physically, mentally, spiritually."

Dr. John Brown, who was following all this very closely, replied: "Of course we assume that man, as an intelligent being, is capable of acquiring a knowledge of his constitution, and living, as far as circumstances will allow, in harmony with its laws, and of accepting also the provision made for his higher nature in Revelation. This being so, a very wide and important subject opens up as to how he is to be brought into possession of this knowledge, and as to the responsibility of those who undertake to be his teachers."

Sir James Y. Simpson: "Yes, it is there where the practical application comes in."

All attention was now given to Lord Cockburn, who, in his broad Scotch accent, said: "I have been greatly interested in this conversation, and I practically agree with all that has been said. The truth of it is made apparent to my colleague, Ardmillan, and me, every day of our lives. Almost every case of crime and litigation that is brought before us comes of wilful ignorance or

selfishness. Here we have men at variance with God's purpose and the possibilities inherent in their lives. Society must be protected, but the punishment of crime and wrong-doing is not the way in which erring humanity is to be raised. We must look to the gospel teacher and the social reformer."

More was said, specially in approval of Dr. Guthrie's remarks upon God's conception in human life. But I must hasten to state that, while the party were together for between three and four hours, the above conversation, which greatly interested me, took place during the interval after dinner, and before we joined the ladies in the drawing-room, where the social element had full play. It must have been in anticipation of this arrangement that the gentlemen gave themselves up to the more serious talk I have recorded. But there was a familiar ease about it all which I cannot impart to this page. As the party were moving, Dr. Guthrie, putting his hand upon my shoulder, said he was pleased to see me there, and hoped that what I had just heard would sink deep into my heart. I replied that his conception of God's purpose in human life had so impressed me that I should never forget it.

What followed in the drawing-room does not concern us here. When the party broke up, I accompanied Dr. John Brown to the door of his house in Rutland Street. I referred to what had been said after dinner, and he talked of it all the way, and made an appointment that I should go and see him and have a further talk over it. After I got home I sat up till the small hours making notes of what I had heard, and succeeded in drawing out a fairly full and accurate report: I was desirous it should be so, and therefore took my notes with

me when I went to keep my appointment with Dr. Brown. He enabled me to add several points which I had omitted, especially in his own and Dr. Guthrie's remarks. This accounts for my being able to give so detailed a report of the conversation.

It is many years now since it was my privilege to form one of that distinguished party. I recall it as vividly as if it were but yesterday—that scene of contrasts : the massive form of Sir James Y. Simpson, with his fine open, genial face, sitting next to the comparatively dwarf-like figure of Dr. Candlish, with his large head ; Dr. Guthrie, tall and erect, standing, as I have said, before the fire, making in his clear, expressive utterance the remarks I have recorded ; Professor Blackie, sitting restlessly in a chair by his side. The others were seated at the table ; I of course—the only youthful person present—by the side of Dr. Brown. I can see it all now ; and I have often, in the interval of years, turned to my report of what was said. “ God’s conception of human life ! ” That has been to me as an anchor of the soul. Here is centred the solution of most of the mysteries of human life. Here is health for the body, life and a living hope for the soul. Men—even those of great intellect—failing to comprehend what is so clearly revealed in Nature and Revelation, have frittered away, and continue to fritter away, their energies in vain speculations and theories as to the origin and destiny of human life. I hope, ere I conclude these reminiscences, to throw a little light upon this important subject.

There was a sequel to this memorable party, of which I

feel I cannot omit a brief notice. When I arrived home late, I found my father still in his room ; he was waiting to hear my account of a meeting of such eminent men. So he stirred the fire, lit a fresh cigar, and asked me to sit down and tell him all about it. I began, much to his amusement, by describing the men and the contrasts they presented. I followed on with the substance of the conversation I have recorded. This was so much after his heart, that he was soon roused into a very lively interest. " Yes," he said, " it is so. Men as a rule move in very narrow grooves, with such imperfect estimates of the values and due proportions of things ; and—raising his clenched fist—they fail to grasp the realities of life." Then lifting his eyes, he burst forth : " ' When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained : What is man that Thou art mindful of him ? and the son of man, that Thou visitest him ? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.' Yes, my boy, we rise to the height of our manhood according to our estimate of the relative importance of things, both secular and sacred." He said much more, but I must pass on. Late as it was, or rather early as it now was, I proceeded, when I got to my own room, as I have said, to make the notes which have enabled me to give this account of a never-to-be-forgotten evening.

CHAPTER V

I WAS glad when August came and brought with it the close of my second session, and release from attendance in the infirmary and operating-room, and the studies connected with these. I was not weary of the training to which I was applying myself; I was too desirous of acquiring the knowledge which was to fit me for my future career to weary of it. But after nine months of more or less continuous application, I was looking forward, with high expectancy, to what I thought a well-earned holiday. It was both a comfort and a stimulus to know that my Professors commended me for my application and equipment, so far. There was thus everything to favour my enjoyment. As a family, we did not visit our friends in England this season. We spent one fortnight in Perth, and another in Dunkeld; and a pleasant time we had, chiefly in rambles and excursions amid beautiful scenery. My uncle had sent me an invitation to spend a fortnight with his family, but it was not till after our return home that I could do so. He was naturally desirous to see me and hear the report of my progress; but a much greater attraction made me eager enough to accept his invitation. Feelings that had been smouldering in my breast since our last parting, were fanned into flame at the reception from my cousin on my arrival at my uncle's home—a reception which clearly indicated that these feelings had been reciprocated.

Several letters had passed between us in the interval, but, though they related chiefly to exchanges of music and books we were reading, the indications of suppressed affection could be easily traced in them, on both sides. In its own subtle way, a sense of congenial friendship was developing into a tenderer sentiment.

I had, of course, several private talks with my uncle, chiefly in the evening hour that was given up to repose. It was understood that, on the return of my periodical visits, I should take my diary with me. I had occasionally read portions of it to my father, and it was but natural that my uncle, who now felt equally interested in me and my career, should wish to know of my progress as recorded in the way he had himself suggested. As I read to him, he was not only interested, but surprised at its copiousness and the fulness of its descriptions of the notable men whom I had met, and of the conversations in which I had heard them engage. He pronounced me a veritable Boswell, and marvelled at the maturity of my descriptive powers and the strength of my memory. Apart from the immediate benefit which my keeping such a diary conferred upon me, it would, he said, be a valuable source of reference as well as of interest to me in future years. And when the men I had described, and whose words of wisdom I had preserved, had gone from the scenes in which they now moved, my accounts of them, if published, would be of value to a very wide circle of readers. I have not yet seriously thought of this ; and in the book I am now writing I but cull from these notes of long ago what bears directly upon its object—these introductory chapters being confined to the sources whence my judgment was formed, and to the influences and

incentives which directed the energies of my after life.

I could fill a number of pages with the talks with my uncle which grew out of the readings from my diary and my medical course at the University. These related chiefly to the course of study I was then pursuing ; the more serious talks upon its application in medical practice were discreetly deferred to subsequent visits. He expressed himself well satisfied with my apparent application and the progress I had made.

I must now make some record of scenes and events, the vital issues of which rank with the most important in my life. My cousin and I had gone on for several days very happily, with occasional indications of an affection deeper than mere cousins' love. I thought the time had come when something in the form of a *declaration* should be made. I accordingly asked my cousin to accompany me in a walk one evening. Not far from her home a path led through a wood, at the end of which was a little hill with a seat on it ; there we rested. I felt impressed with the solemnity of the occasion, so at once began : " My dear cousin, now we are alone, I feel I cannot longer delay telling you that I love you ; that your many excellences have captivated my heart, and that I long to have assurance that you reciprocate my affection." She could not reply, so I imprinted my first act of affection on her flushed cheek, to which she at once responded by the like endearment. It may¹ be a weakness I have to confess, but at this the tears welled into my eyes. Seeing this—for she was far above any simulating or pretence, either in speech or action, for our affections had been the con-

tinuous growth of two years—seeing this, she put her arm round me and said, “ Yes, my dear cousin, I do reciprocate your love.” And as I laid her head on my breast, for the moment it seemed as if we were at the very gate of heaven—a beam of sacred bliss which rarely penetrates the lives of mortals here on earth.

We both felt it to be a solemn moment, for we understood something of the serious and the practical, as well as that side of life which more generally presents itself to pure and sprightly youth. We both realised how greatly we had been blessed, in our parentage, our home and training, and in the prospect which lay before us ; and we resolved and vowed that we would ever continue to pray for the grace that would guide and keep us, and for the blessing of God upon our path all our journey through. I have often in after years looked back upon that scene : two pure hearts declaring their love, and invoking the blessing of God upon what they had done ! It was a scene over which angels might have hovered and rejoiced.

The ecstatic moment over, we talked of what we had so far ratified. Should I ask the consent of her parents, or leave this till another year ? Though nothing had been said to either of us, the matter had, we afterwards learned, already suggested itself to the parents on both sides. We considered it best that I should speak to her father, and so have the new relationship acknowledged. I shall not continue in detail what occurred, for, however I may feel tempted to do so, I must not overlook the object for which I am writing, and some reader may already think that I have allowed my love of descriptive writing to carry me away. But it is the important events

in my life, as they bore upon my future career, that I am recording, and why not this ?

It was on one of those reposeful seasons, at the close of the day, that I approached the old gentleman, and broached the matter. Though just a little affected, as it was thus directly brought home to him, he was not greatly surprised. After telling him that mutual troths had been pledged, I said that, as we were both still young, we had no thought of marriage for three or four years ; but, as I should be coming and going, it would be a relief, as well as a joy, to know that the matter was recognised and approved.

My uncle had naturally many things to say bearing upon such a relationship being linked to my anticipated professional engagement with himself ; and it all led to this, that, assuming that my cousin and I continued of the same mind, I had his cordial consent and blessing.

He now brought in my aunt, and, as I write, I feel amused as the picture of my uncle telling her the tale rises up before me, and I can never forget the look she gave me—the blushing youth passing through such an ordeal. Though apparently surprised when my engagement to her daughter was actually announced, she had clearly been anticipating the event, and, after some talk with me, she also gave her consent and blessing. It was now the turn of the daughter to be called, and I will leave the reader to imagine the scene. It ended by my aunt warmly embracing us both. I can well recall how my uncle, at the evening family worship, commended us both to God, and to His grace and blessing, throughout the whole of our earthly career.

May I add, for it has a practical interest of its own, that

the fact of our near kinship was not forgotten when my uncle and I discussed matters in private. His difficulty on this score was overcome by the fact that both our complexions and our phrenological developments widely differed.

The remainder of my visit passed very happily. My cousin and I were more together, in walks and outings, and I began to realise that a new power had come into my life.

On my return home I had to pass through another ordeal—I had to tell of my engagement to my cousin. I thought it well to take my mother first into my confidence. I could talk to her more easily than to my father and sister, and I told her nearly all I have recorded here. It was a much greater pang to my parents and my sister than to my uncle and aunt, for they were to part with a much beloved son and brother. Still, since it had to come some day, my mother could not desire it in a more acceptable way. As I told her, there was that peculiar mingling of feelings which would naturally follow in the heart of such a mother. The congratulations of my sister, and the talk with my father in the usual quiet hour, I will leave the reader to imagine. The thought at once occurred to each of them to invite my cousin to pay us a visit. The invitation was sent and accepted, but of all that this meant to me I cannot stay to write, the third session of my course now claiming my attention.

It was at the end of the third winter session that I was to undergo my first professional examination, in view of graduation as a Bachelor of Medicine. There were still three weeks before I had to resume my studies after my cousin's departure to her home; these I spent chiefly

in preparation for the work of the approaching session. This included Midwifery, and Diseases of Women and Children, under Professor Sir J. Y. Simpson; Dietetics, Materia Medica, and Pharmacy, under Professor Christison; Practice of Medicine, under Professor Pulteney Alison; Clinical Surgery, under Professor Syme; and Practical Anatomy, under Professor Goodsir.

I shall not enter into the details of any of these branches of medical study. I had now an additional incentive to close application, and I resolved, as far as in me lay, to do credit to the increased confidence which had been placed in me. I did not, however, shut myself out entirely from social life. I neglected no opportunity of coming into contact with any of the notable men of Edinburgh, knowing, as I did, that I had still much to learn, apart from what was included in a medical course of study. It was chiefly through my father and Dr. John Brown that I was able to meet those to whom I have already referred, and others. Though, as became me, I took little part in their conversation, I felt that their presence and their talk was an inspiration; and I was always cordially welcomed into their society. I can appreciate, better now than I could then, the influence this must have had upon one of a highly susceptible temperament.

I could now see a change taking place in the atmosphere of my home life; my engagement to my cousin had made it obvious to my parents that the time would come, and before long, when I should be parted from them. My mother was manifestly more deeply affected than the others, and many occasions were made for her having quiet talks with me. These I cherish, now that she

is gone. What is there on earth to compare with a mother's love? That of a wife may be as intense, but yet how it differs! To my mother I owe that fine susceptibility and appreciation of all that is beautiful in Nature and Art which is to me a perennial source of pleasure.

My father, too, though perhaps not so demonstrative, was also impressed with the march of events, and very often now did I join him in his quiet evening hour. He recognised, more than he had ever done, my approaching manhood, and treated me with what I may term, very marked confidence, which grew as time went on. With much regarding my own position and future, he also told me a great deal concerning his position and future intentions.

Nor can I omit to note here, in a word, the effect all this had upon my sister—my engagement, the visit of my cousin that followed, and her introduction to the inner circle of our companions and personal friends; for it was now her turn to be proud of her English cousin. She regarded it all with mixed feelings; while pleased with my engagement to one so worthy, there was the feeling of regret in the prospect of losing her much loved and only brother; for she and I had very much in common, and we loved each other very deeply and tenderly.

Just another word in this connection. Meeting Dr. John Brown one day while Miss Spicer was with us, I told him of my engagement and her visit, and asked if I might venture to invite him to call and see her. I was most desirous to introduce my cousin to one I so much revered, who had been so helpful to me, and of whom I had often spoken to her. He accordingly met her, and his con-

gratulations on my having won such a charming girl were characteristically sincere and warm.

Such were some of the scenes and events by which I was being fitted for the serious duties and responsibilities of after years.

With the close of my third winter session came the examination for the M.B. degree, to which I have already referred. I had been looking forward to this all the session with some little anxiety, for a great deal depended upon it. It was a fairly difficult examination, and embraced Chemistry, Anatomy, Botany, Zoology, and Physiology. The first part of the examination was written, the second was oral; the latter was the more important, and occupied two days. In a large room or hall each Professor sat at a table, apart from the others, examining in his own subject. In both parts of the examination, each question—or answer rather—had a certain value, so many marks; and success or failure was determined by the number of marks gained.

We waited ten days for the result, and I had the satisfaction of finding myself in a good position. In Anatomy and Physiology I was among the foremost; in Chemistry, Botany, and Zoology I did not come out so well. There were only three who surpassed me; the Principal, Dr Lee, said I had done very creditably. I felt I could now breathe freely, for I had taken the M.B. degree with honour.

Having accomplished so much, I naturally began to anticipate what would follow the fourth and last session, and the taking of the M.D. degree. Though I had grown to my full height, I was still youthful looking, and retained

my ruddy countenance. My own idea was that, seeing I was to be engaged in what was practically a London connection, I should spend a fifth year of medical study in London, and take a London degree. I consulted Sir James Y. Simpson, who, as one of my Professors, had taken a special interest in me, and had, on several occasions, privately given me important counsel and advice. I also, of course, talked the matter over with Dr. John Brown. They both approved of the idea, quite as much from the fact that it would bring me into contact with the Faculty in London as that it would teach me anything new. On the same grounds my father thought I could not do better ; but I could come to no decision till I had seen and talked the matter over with my uncle.

For our holidays this season we decided that my mother, sister, and I should spend a fortnight with our relatives in Kent, and after that my father should join us at my uncle's for another fortnight. It was also arranged that Jeannie should spend a week with us in Kent, and that we should all go together to her home. I will not dwell upon my meeting with my cousin, or on our walks and talks together. The growing intensity of our affection was too deep for much utterance at our meeting.

I must now confine myself more particularly to my professional course. We had been two days at my uncle's home before my father arrived from Edinburgh. This allowed ample opportunity for my uncle and me to talk over my going to London, after finishing my course, and taking my degree in Edinburgh. For a number of reasons he thought it the best thing I could do. Not only should I get to know the routine of a medical course in

London, I should become acquainted with the members of the Faculty there, many of whom were known to my uncle. Further, and not of least importance, by spending my week-ends and holidays at Beechwood, opportunities would be afforded of my being introduced to a number of his friends and patients, which would pave the way for my ultimately becoming his assistant. We had much to talk about, both as to my last session at College and my future course. My uncle held advanced views upon medical practice. He had been a close student of the human constitution, especially of its most common ailments, and the causes which led to them. Through my studies in Anatomy and Physiology I had now a fairly accurate knowledge of the internal organism and its functions, so that I was able to benefit by my uncle's descriptions of the frequent abnormal action of many of its parts in which so much human suffering originates. As this, however, was but the beginning of many similar talks, extending beyond my entering upon medical practice, I shall reserve, for subsequent chapters, what I cannot but hope will be both interesting and beneficial to many readers.

On my father's arrival, we all felt more than we had ever done before that we were one united family. The principal topic of our daily talks may be easily surmised. But I may refer to one incident which left an impression which I now vividly recall.

One evening, in clear moonlight, my cousin and I walked through the wood to the little hill which will ever be sacred to our memories. The scene around, in the full moonlight, was beautiful indeed. Twelve months had passed since, sitting on the same seat, we mutually

declared our love, and gave, to each other, our hearts; and we had had time to realise how precious was the treasure which we had exchanged. This, in all the confidence of true affection, we were revealing to each other. The hour we spent there seemed to convey to us—a faint impression it may have been—some idea of what we shall be capable of enjoying, when human imperfection shall have given place to a perfect state of being. Still, we took things quietly, and did not feel disposed to anticipate too much, or build too largely upon our prospects; but rather to follow the leadings of the same kind and gracious Providence which had kept and guided us hitherto.

Returning to Edinburgh I resolved—and this was in accordance with the request of my cousin, who was already becoming a helpmeet by her counsel and advice—to dismiss from my mind, as far as possible, the future, regarding my going to London, and the duties I ultimately expected to fulfil. The coming session, with the anticipated examination for my degree, would be enough to engage my attention, relieved occasionally by the social life and meetings which were my chief sources of recreation and pleasure. Here I may mention the names of a few of those I met.

It was in 1851 that a very close friendship sprang up between Dr. John Brown and Thackeray, of whom he entertained a very high opinion. He pronounced him to be “much better and greater than his works; I know no man so much to my mind.” It was in the same year, that Thackeray came to Edinburgh to lecture, and I had the pleasure of being introduced to him at Dr. Brown’s house. He was of great height—6 feet 3 inches, with a broad

kindly face and a very large head. He seemed very natural in his ways and talk, with a pleasant nicety of expression. This is how Dr. Brown wrote of him when he died :—

“ What a loss to the world the disappearance of that large, acute, and fine understanding ; that searching, inevitable, inner and outer eye ; that keen and yet kindly satiric touch ; that wonderful humour and play of soul ! And then such a mastery of his mother-tongue ! such a style ! such nicety of word and turn ! such a flavour of speech ! such genuine originality of genius and expression ! such an insight into the hidden springs of human action ! such a sense and such a sympathy for the worth and for the misery of man ! ”

There were two others of great note, who visited Edinburgh during the latter part of my time there, to whom I must refer. The first, Mrs. Beecher Stowe, came to the city shortly after the publication of “ Uncle Tom’s Cabin.” It was my privilege to be present at the great banquet given in her honour in the Music Hall, at which Dr. Guthrie made one of his characteristic speeches. Dr. Guthrie was, indeed, one of the first to welcome her to Edinburgh. I had also the pleasure of meeting her at a drawing-room reception ; being introduced as one of the promising lights of Edinburgh, I could not but blush and feel rather awkward. She said my city furnished me with many great and noble examples to emulate, and she hoped I would help to fill the breach when these were gone. She seemed unassuming, with a calm and placid countenance ; her face pleasant and comely rather than pretty—withal a striking personality.

The other to whom I refer was John Ruskin. He visited Edinburgh in 1853, spending part of the winter

there. He lectured before the Philosophical Institution on Architecture and Painting. This, I imagine, was the first occasion on which he lectured. He had already become an authority upon the subject of his lectures ; but as yet he had given no sign of enthusiasm as a Social and Industrial Reformer. I met him at one of the receptions given in his honour. His was another striking personality. In expression, manner, and dress he was unique. Though four inches less in height than Dr. Guthrie, he looked tall, his figure being slight, with a stoop of the shoulders. He wore a frock coat with velvet collar, the coat in the style of a previous generation, his large neck-cloth being in harmony with it. He had blue eyes, expressive and searching, a full crop of brown, curly hair, a high and noble forehead, and shaggy eyebrows. He would then be about thirty-five years of age. I have no note of anything he said, but I retain the impression of his courtesy and pleasing manners. During his stay in Edinburgh he attended regularly the afternoon service in Dr. Guthrie's church, where, on more than one occasion, I saw his striking face as he sat in the front pew of the gallery.

There were many others I met in Edinburgh, descriptions of whom I recorded at the time, but the space at my command will not permit of further reference to them. Many of them are linked in my mind with pleasant times and meetings, and they all, doubtless, contributed something to my knowledge and the formation of my judgment and character.

CHAPTER VI

IN anticipation of my fourth and final session at the University, I spent the few weeks at my disposal, before entering upon it, in reading all I could on the subjects of the session and of the final examination. I was fully impressed with the issues at stake, and resolved to do my utmost to pass with credit. During this session the course of study was more directly practical. It included Dispensary Practice, Pathology, Clinical Medicine, and Practical Anatomy. My notes on this session's work need not be referred to here, and I therefore pass on to the final professional examination and its results.

The examination embraced the following subjects: Medical Jurisprudence—which is concerned, in certain kinds of criminal cases, with the administration of Justice; Practice of Medicine, Surgery, Midwifery, Pathology—the cause, symptoms, and progress of disease; and Materia Medica—dealing with drugs and their action on the constitution, especially as curative agents. A Thesis was also required, the student being allowed to choose his own subject. In anticipation of this, I consulted my uncle at our last meeting, and as he had previously talked with me upon the subject, and it was one in which I had become specially interested, I chose *De Dyspepsia*—concerning Dyspepsia and Dietetics. This examination was a really difficult and searching one; as

before, it was first written and then oral, but the oral part of it was exceptionally trying. In the published list of results the names of the most distinguished graduates were marked with three stars, the highly commended with two, and the commended with one, while gold medals were given to the two graduates who surpassed all the others. While busy preparing for the examination I had a talk with Dr. John Brown, who gave me some useful hints. He said that while I might aim at taking a gold medal, I must not be at all disappointed if I did not. Gold medallists were quite exceptional men, but they were not invariably the most successful in practice. He urged me, however, to make sure that I took my degree with distinction.

After waiting patiently for a fortnight, I found, on the result of the examination being announced, that I had missed a gold medal, but was placed among the students who passed with distinction. Dr. Priestly, who ultimately, as I have stated, occupied a high position in London, took one medal, and though my application and utmost efforts failed to win the other, the position gained drew forth the hearty congratulations of my friends, and I also was satisfied.

During the session, I had religiously, as far as possible, dismissed from my mind what would follow, in London or elsewhere. My father urged this upon me, and, as I have said, it was also the advice of my cousin; the matter was therefore but seldom referred to at home, and only indirectly by Jeannie in her letters; so that, when the session was over, and I had taken my degree and was a full-fledged doctor, no arrangements for the future had yet been made. However, as I had been applying myself

very closely, and had just passed through a somewhat trying ordeal, it was considered that, before anything else, I should have a period of rest and recreation, and that I should accompany my family on their annual holiday. Our destination for one month was the ancient city of St. Andrews, with its numerous historical associations. It was a relief to be free from so much study, especially with the feeling that it had gained its end. We spent much of our time on the beach, also in walks and drives in the neighbourhood of the city.

During this time my further course of procedure was naturally the subject of much of our talk, and I had also, of course, frequent correspondence with my uncle and cousin ; for I had now reached, what, to me, was the most important crisis in my life, and a time of equal interest to two families. As my next step would involve my leaving home, when I should be more directly under my uncle's than my father's guidance and influence, and as it was now definitely settled that, after taking the London degree, I should join my uncle in his practice, my father considered it necessary that a deed of partnership should be drawn up in proper legal form. He would never allow any client of his, however close the relationship between the parties might be, to take anything for granted in connection with business transactions. And though the relationship in this case, both present and prospective, was of the most intimate kind, there was none the less occasion for everything being put in proper legal form. It was therefore thought desirable, if he could arrange it, that my uncle should come and spend a day or two with us in Edinburgh. My father accordingly wrote to him suggesting this ; and my uncle, feeling the im-

portance of my prospective engagements to all concerned, replied that he would endeavour, within the next three or four weeks, to come to us. Shortly after our return my uncle arrived. I shall not enter into detail as to what followed; it will suffice to state that the arrangements for my going to London for an additional course of study, and the terms of my partnership with my uncle, were satisfactorily completed. It was no ordinary partnership into which we were entering, for it concerned his daughter as much as it did himself and me; and when he unfolded his plans as to his own future movements, these were found to be encouraging and liberal towards me, as will in due course appear.

My uncle remained but four days in Edinburgh. We had a dinner party in his honour, at which there were present, in addition to the members of the family and a few friends, Dr. John Brown, Sir James Y. Simpson, Dr. Guthrie, and Professor Goodsir, who had shown a very friendly interest in me during my college course. It may be assumed that the general conversation of a company of such distinguished men as I have named would be highly interesting. I find three pages of my diary devoted to a record of what was said, but the space at my disposal here will not permit me to give it. Dr. Guthrie was in splendid form: his exuberant spirits, his charm of manner, his fervid talk and racy anecdote, made him the life and the joy of the party. Much of the talk naturally centred round myself and my prospective relationship to my uncle. With two of my professors and Dr. John Brown present, the testimonies as to my progress and fitness were freely discussed. Drs. Guthrie and Brown also made reference, the former in very amusing fashion, to the

prospective double partnership, Dr. Spicer having agreed to my becoming his son-in-law as well as his professional partner. They congratulated him upon securing (as they said) one so worthy of his confidence.

My uncle, deeply touched by these kindly references to the circumstances which had brought him to Edinburgh, rose from his seat, and, under apparent emotion, said : “ I feel it a great honour to meet so many of those who hold high position in, and are the pride of this beautiful city. Under the new link which is shortly to be formed professionally between your young friend and myself, and ultimately in a closer family relation, I trust that the acquaintanceships I have formed in Edinburgh will ripen into friendships. (Hear, hear, all round.) I think I may venture to state, that I share equally with our host, and my own dear sister, his wife, the gratification which the remarks that have been made by those in a position to judge at first hand, on the attainments and qualifications of my nephew, call forth. He is quite aware, of what we all know better than he does, that he has yet to show how he can turn these to account in practice. Personally, I feel no anxiety on this head. His advent, if I may so term it, will enable me, I trust, to devote my time and energies to lines of study and work after my own heart sooner than I had anticipated ; so that there will be a clear field for him as soon as he is capable of occupying it. As he is still young, a few years must necessarily elapse before this hope will be fully realised. The friendly help, to say nothing of the professional training of his professors, whom it has also been my great privilege to meet, both now, and during former brief visits to your city, must always be to him a grateful memory. He is

also indebted to other friends outside the University, the chief among these being Drs. Guthrie and Brown, for much kindly encouragement and advice, which he has sought to turn to good account. It is because I have become quite familiar with these things, through talks and correspondence with my nephew, that I am able to speak as I do." He concluded with a kindly reference to my parents and the new and closer bonds of family and professional relationship, which were shortly in the one case, and ultimately in the other, to be formed.

My father made a suitable reply to Dr. Spicer's remarks, dwelling specially upon his own and my indebtedness to my professors and friends who had so greatly helped me during my university course. Then Dr. Brown said they must now hear what the beneficiary of so many privileges and the heir to so much good fortune had to say for himself.

In few words, I said that I trusted my future career would in every way be worthy of the many good things that had been said about me. "I would, if I could, emphasise the words of Dr. Spicer and my father as to what I owe to you, my dear professors and friends, for the great assistance you rendered me in enabling me to accomplish what I did at the University, and for much advice which I will treasure and endeavour to follow in years to come. My outlook for the future, promising as it seems, has led to much serious reflection, for I quite realise that the position which God in His providence is opening up for me, involves great responsibility ; but I trust to the same kind providence to make me equal to its requirements."

Informal conversation having thus given place to more formal speech, Professors Sir J. Y. Simpson and Goodsir

and Drs. Guthrie and Brown took part in the symposium ; and, before leaving, each of them honoured me with an invitation to visit him before I left Edinburgh.

We had several family talks as to how I was to make the most of my time before proceeding to my London course. My uncle, who knew several of the London professors, was to make the preliminary arrangements. In the meantime, being naturally desirous of seeing and talking with the one now so dear to me, I resolved to accompany my uncle on his return home ; and there I spent a fortnight. The time, in a number of ways, was very fully occupied. Miss Spicer's engagement to her cousin, and his expectation of becoming her father's partner, had become pretty well known to a wide circle of their personal friends, to most of whom I had on former occasions been introduced. Both my aunt and my cousin being intelligent and sympathetic, they had quite a number of the families, whom Dr. Spicer visited professionally, as their friends, and between them visits were frequently exchanged. It was only natural then that my visit should create a good deal of interest, and lead to more invitations to my cousin and me than we could possibly accept. My uncle's practice being select, he and his family moved in a highly cultured circle, chiefly of the middle class. We thus attended several very pleasant parties, and my aunt held two informal " At Homes " during my stay. More than once did my cousin and I find our way through the wood to the seat on the little hill, where, now that I had taken my Edinburgh degree, we could talk more freely as to our prospects and arrangements ; the more especially as her father had divulged, in part at least, his plans for his own

and our ultimate course in life. Being both conscious, however, that all this would not be just yet, we were quite content to wait, meanwhile fulfilling faithfully the duties assigned to us, and looking forward hopefully to the future.

During this visit my uncle and I went to London, where he introduced me to two of the professors. I found that the conditions for taking medical diplomas in London differed widely from those required in Edinburgh; a material change since then, in this respect, has also been effected in the latter city. At that time the M.D. secured at the final examination at Edinburgh, as I have described, was a full qualification for medical practice. Not so in London, where success in the final for M.B. qualified for practice, but no M.B. could legally affix Doctor to his name; for that, another examination was necessary, under special conditions—one of these being, that the M.B. be first taken in London, and be followed by three years' medical practice. The only degree I could, therefore, take in London at that time was that of Bachelor of Medicine. This, in virtue of my Edinburgh degree, I might have done by examination without taking the medical course I proposed. I was desirous, however, of having at least one session in London, chiefly in connection with Practical Anatomy. There was also the status of having studied in London and taken a London degree. Meantime I had my Edinburgh degree, which enabled me to put Dr. before, or M.D. after, my name.

When I returned to Edinburgh, I had two months at my disposal before going to London, which I found was not too much. There were a considerable number, who

might be classed as the inner circle of our friends, who had known the position that awaited me when I had taken my degree, and had felt an interest both in me and in my progress. It was to my father, with his professional connections, and his interest in ecclesiastical and civic life, that I was indebted for many friendships I formed. I learned the ways, and acquired some of the culture, of good society—an important acquisition to a medical man ; and many a word of valuable counsel did I receive from men whose position commanded the highest respect. Then I had a very happy and affectionate home circle : here I enjoyed all that could be included in a mother's love, a father's kindly interest in my best welfare, and the strong attachment of sisters to their only brother. There was also the beautiful city in which it was my lot to be born and brought up, and all its many associations, which had wound themselves around my heart in a way which I had never really understood till now. Were I to give expression to the feelings which then possessed me, I should fill many pages ; for, though I was whole-hearted in my devotion to my profession, I could fully appreciate the amenities of social friendship and home affection.

In meeting friends at home, in visits and social functions of various kinds, those weeks were very fully occupied, and deep and lasting impressions were made upon me, particularly by my parting visits to Sir James Y. Simpson, Drs. John Brown and Guthrie. All three on this occasion seemed touched with a feeling bordering on affection. They saw the opportunities of service and usefulness to my fellow-men which, in my new sphere, would soon be mine, and the responsibilities involved ; and each of them, in very kindly words, sought to impress upon me

this aspect of my future career. Dr. Guthrie said : " For the showing of true sympathy with what might very often be termed depressed and suffering humanity, no one enjoys the same opportunities as the Christian physician. They are superior indeed to those of the minister of the gospel. Many physical ailments are the result of mental trouble, frequently produced by habits of life and regimen which act prejudicially upon the nervous organism. What men for the most part need is enlightenment as to the art of living. This will soon become apparent to you in medical practice ; my wish is that you should become a physician of the mind—of the soul as well as the body." I told him I had thought much upon what he now said since I had listened to the conversation (recorded in a previous chapter) in which he spoke of " God's conception of, and purpose in, human life." I added that I trusted that the memory of that conversation would remain with me a guiding influence, both in my personal life and in the opportunities which my professional position would give me. At parting, taking my hand in his, he said he anticipated for me a bright and successful career, assuring me that this would be secured to me by the grace and blessing of God, upon which I must always depend, and which I must always cultivate.

The last of my friendly visits, before leaving Edinburgh, was to Dr. John Brown. To it I had been looking forward, for in parting with him I was parting with one who had been to me a helpful friend indeed, much more than these records indicate. He talked to me more freely than he had ever done, but chiefly upon the principles he had himself followed in general practice. Singular it was that,

while dealing with the matter in a different way, he sought to impress upon me the same idea as Dr. Guthrie had insisted on. He had great faith in the self-regulating, self-adjusting power of Nature in disease, and the primary importance of medicine viewed in relation to the art of healing. He was conservative in his ideas, and was slow in accepting new methods of investigating disease, and impressed upon me the all-important necessity for the cultivation and concentration of the unassisted senses in diagnosis. He said : " The medical profession provides opportunities, better than any other, for the study of human character, and the observation of the many-sided aspects of social and private life, its virtues and vices, frailties and peculiarities ; and these opportunities you can turn to good account in the course of your practice. Observation will soon enable you to associate many physical ailments and a good deal of domestic unhappiness with habits of life indulged in, in ignorance of their results. Where at all warranted, no one is treated with such confidence, in regard both to personal ailments and to family matters, as the family physician ; so that, guided by knowledge and discretion, no one has such opportunities of being helpful in trouble in its many forms as has the Christian physician."

We had a long talk, on this occasion, upon my studies and the taking of my London degree, my anticipated relations with my uncle, my engagement to my cousin, and my leaving home ; and the scene at our farewell was touching indeed, as he bestowed upon me his fatherly benediction.

But I must now refer to what I looked forward to with some misgiving—the parting with the dear ones at home.

They were in no way anxious as to my future ; that, humanly speaking, was clearly enough marked out, and they felt assured that I should be faithful to my trust ; but my departure they regarded as the greatest of all their family trials. The talks with my mother and my father, severally and together, are too sacred for descriptive detail. The scene on the last morning, when, at worship, I was commended to the care and guidance of our Heavenly Father, still remains a hallowed memory.

It was arranged that I should leave on the Friday morning, and spend the week-end at my uncle's before going to London. A few of my friends had expressed a wish to be at the Waverley Station to see me off, my father, mother, and sister being also there ; and thus my farewell to Edinburgh and its many endearing associations was taken.

CHAPTER VII

IT was to me a wrench indeed, and I felt it keenly, as the train moved off from the Waverley platform, parting me from my loved ones—how strong and tender home ties are!—and mine own beautiful city, with its many fondly cherished associations and endearing friendships, which bound me very closely to it. It was well, therefore, I found myself alone in the compartment of the carriage in which I travelled, for—shall I confess it—I was glad to find relief in tears. For the moment it seemed to me that, being widely different, what I was leaving behind could never be equalled by what I was going to. However, I soon roused myself, and determined to look at the matter philosophically. In no respect could my lot have been more happily cast than in Edinburgh. Having reached manhood, when I had to enter upon the more stern realities of life, its duties and responsibilities, I quite realised that I could not possibly have had brighter prospects than those which were opening up for me. I therefore determined that my thoughts and energies should now be directed to, and concentrated upon, the new scene of duties and affections to which I was being conveyed. I knew that some time would elapse before I could quite appreciate this, for what I had just left would always fill a large place in my heart.

Thus was I reasoning with myself, when the train arrived at King's Cross. I was scarcely prepared for the

welcome that greeted me, for there on the platform stood my own Jeannie waiting my arrival. After I had expressed my very pleasant surprise, she said : " I pictured you this morning leaving Edinburgh, endeared to you by so many ties and those you loved so much, and I decided that the first one you should meet on your arrival should be the one who also loved you, and in whose heart I hoped you would find a new home and comfort." This was the little speech her dear heart had prepared for my reception, and which she uttered—with less apparent formality—after we got into the cab on our way to the station for the train which was to take us to her home at Beechwood, which, as I have stated, was within the twenty mile radius of London. Surely this was more than enough to reconcile me to the new order of things. It sent a thrill through my heart, and opened up visions of new hopes, new joys, and new aspirations.

There was a cordial reception awaiting me from my uncle and aunt, so that I soon felt as much at home as I possibly could do, away from the parental roof. Feeling what it would mean for me to leave Edinburgh that morning, they were very kind and sympathetic. My uncle having made the necessary arrangements for my proceeding to London on the following Monday, including apartments, etc., there was little left for me to do but to go and take possession and enter upon my studies.

As I am not writing for medical students, it is not necessary for me to describe the medical course in London, especially as it was practically the same—with a few minor details excepted—as in Edinburgh. The result, to myself personally, is what concerns us here.

In London, the dissecting and clinical courses took a wider range than in Edinburgh, and were more thorough. In their lectures, and in applying the course of study to practice, I consider the Edinburgh professors excelled those of London. It was very gratifying to me to find that I did not suffer in comparison with my fellow-students in London, who were in their last session preparatory to taking their degree. My chief concern was in the preparation for the degree, and I intended to take the Honours stage, which involved an extra examination, commencing a week after the pass examination.

In all that pertained to my studies I naturally availed myself of such help as my uncle could give me, as he knew pretty well what the examinations involved. As in Edinburgh, I was diligent in taking notes of lectures and the other courses of study ; and, as I still kept up my habit of early rising, I was able to extend these from memory. These notes formed the subject of my talks with Dr. Spicer at the week-ends, when he advised me as to the latest medical literature on several of the subjects of study. I had therefore ample opportunity for equipment for the examinations.

With the Honours degree of the London University as the goal at which I was aiming, my thoughts had become much engrossed ; so much so as to somewhat concern my fiancée, who was now feeling and showing a deep and growing interest in me. She was often, in her own affectionate way, giving me counsel ; and her intelligent and kindly interest, seeing that I had perfect freedom and confidence in talking with her upon all that engaged and interested me, was a source of great comfort and enjoyment to me. She stipulated that my studies

should be confined to London, and that my week-ends at her home should be free. I fell in with her plans, and usually arrived there on the Friday evening, returning to London on the Monday morning. She was wont to have a little programme made out, subject to my approval, for the spending of our time. This generally included an excursion to some place of interest. For the rest, the friends of the family, knowing of my periodical visits, were very free with their invitations to join them at small parties. To these the Saturday evenings were often devoted, while we had frequently a little musical party at Beechwood on the Friday evening. My talks with my uncle were usually late at night. He held consultations with patients from six to eight o'clock on four evenings a week, after which the writing of prescriptions and other matters kept him busy till nine o'clock.

The value of such weekly cessations from study, even with the examinations in view, was very great. When these had to be faced, I found they were more thorough than those I had passed through in Edinburgh, though in large part traversing the same ground. To begin with, they occupied nearly three weeks ; the higher, or Honours examination, coming after, for those who qualified for it. Those of the first week were by printed papers, each day having special subjects appointed for it. For example, Monday, ten to one o'clock, Physiology ; three to six o'clock, General Pathology, General Therapeutics, and Hygiene ; and so on throughout the examination. The test was made all the more searching by the fact that the examiners might ask questions upon the answers given in the papers.

The second week was devoted to *viva voce* examination,

with tests as to experience in practice. The following week the examiners arranged in two divisions such of the candidates as had passed, and a certificate, under the seal of the University, and signed by the Chancellor, was delivered to each successful candidate ; but such candidates only, as in the opinion of the examiners were eligible for the examination for Honours, were placed in the first division, and in this division I fortunately found myself.

The examination for Honours was chiefly by printed papers, the answers to which the candidate might illustrate by sketches of the subjects described. As I had done some sketching when writing out my notes on Practical Anatomy, Clinical Surgery, etc., I was well prepared for this part of the examination.

When the results of the examination were issued, I found my name among those who had passed with credit. Having taken the M.B.¹ degree, I was entitled to receive the Licence of the Royal College of Physicians of London, and the Diploma of Member of the Royal College of Surgeons of England. Registration, upon payment of the fees, followed ; so that I had done all I could do with a view to a degree and Honours in London at that time.

After nearly ten months of pretty close work, I was quite prepared to accept the invitation from my family in Edinburgh to visit them before entering upon my duties

¹ Considerable changes have been effected in the taking of degrees since the time of which I write. I could not have qualified for my M.D. degree in Edinburgh now, as I did then ; nor could I have taken the M.B. in London now, as I did then. There is no separate examination for Honours now ; the distinction is awarded on the merits of the examination for the degree.

as my uncle's partner. That this might be a real resting time and holiday, acting upon Miss Spicer's advice, I did not even take my diary with me. She said my letters to her would be quite sufficient record to make of the visit. In any case, my references to it here must be brief. As the train ran into the Waverley Station, I was pleased indeed to see my mother and sister on the platform to welcome me back to Edinburgh and the old dear home. This, as my first return since leaving home—the fact that I had taken my degree being well known—created a good deal of interest among my Edinburgh friends, and secured for me many hearty welcomes and congratulations. I met most of my old professors, all of whom were much interested to hear from me of my studies and examinations in London. My interviews with Professors Sir James Y. Simpson and Goodsir were specially cordial. They both showed quite a paternal interest in what I had done in London, and also in my future practice with Dr. Spicer. But, naturally, my most interesting interview was with Dr. John Brown. It warms my heart now to think of the reception he gave me. After talking over what I had done in London, he gave me kind and wise counsel in regard to my future relations with my uncle, which I treasured for guidance in after days.

I saw Dr. Guthrie in his vestry on Sunday afternoon after service. The fortnight I was at home was not enough to allow me to see all the friends who desired me to call upon them ; but it enabled me to realise how much I loved the city itself. Dr. Johnson could not have enjoyed his " walk down Fleet Street " half so much as I did my walk along Princes Street, from the West End to Sir Walter Scott's Monument—a walk which, for pic-

turesque grandeur, is probably not equalled in Europe. But the time soon fled, and I had again to leave the city—this time to enter upon a sphere of active duty, amid the new scenes of my future career.

It had been suggested by the Spicers that the entry upon my professional duties—the installation or welcome—should take the form of a gathering of friends at Beechwood, and I was asked to invite the members of my own family to be present. It was not convenient for my mother to go just then, but my father and sister accepted the invitation. Through my weekly visits during my studies for the examination, I had become well known to all the friends of the Spicers in Beechwood, and was on familiar terms with some of them. Music was always a feature of our parties, which occasionally took the form of an informal choir, of which I usually acted as leader ; and, as I was reputed to sing a fairly good song, I soon saw I was running a risk of being made too much of. For though this might be helpful towards my acceptance in medical practice, I felt I must never overlook the claims of my professional position. The discretion thus evinced I did not learn from either the counsel or the example of my friend Dr. John Brown ; and I am reminded here of what Dr. Peddie tells us in his “Recollections.” He writes : “ His (Dr. Brown’s) pleasure in the society of women and appreciation of womanly goodness was great ; and their attraction to, and admiration of, him was sometimes almost idolatrous. Thus, undoubtedly, many a fee was obtained from persons, captivated by the idylls of ‘ Rab and his Friends ’ and ‘ Pet Marjorie,’ desirous to see, shake hands with, and enjoy the presence of, the

author, even for a brief interval, although not on account of any serious illness affecting them." To a doctor, perhaps above all men, an attractive personality is very helpful; but I felt even then that it would be unwise to go out of my way to cultivate it. It would be effective only if it was perfectly natural. Until now I have retained my love of music, and as I continued all through to sing an occasional song, both in private parties and at amateur concerts, this was no doubt helpful to me in my practice.

I returned from Edinburgh to Beechwood before my father and sister came south, to assist in making the arrangements for the reception. About fifty were invited. My uncle's note of invitation ran thus: "Dr. Spicer having taken into partnership his nephew Dr. Blackwood, a few friends have expressed a wish to join in giving him a welcome to Beechwood. Dr. and Mrs. Spicer beg to request the pleasure of your company on the occasion, on Friday, the 10th inst., at 6.30 for 7 o'clock." My father and sister, who had travelled by the night train, arrived early on Friday morning.

Dr. Spicer received the company as they arrived, introducing each to me, standing by his side. Physically there was a decided contrast between uncle and nephew: my uncle of the middle height, and becoming quite venerable looking; I, exceeding him by three inches in height, and of dark complexion; and, though I retained my fresh appearance, I had grown out of my boyish look, and had cultivated a slight beard.

After refreshments in the dining-room, the company adjourned to the drawing-room, where the first hour was spent in social friendly intercourse, Miss Spicer having

arranged a programme of vocal music—solos, duets, and choruses by a small choir. At the end of the room were three chairs behind the oval drawing-room table. Dr. Spicer now took the middle chair, with the Vicar—Dr. Bennett—on his right hand, and myself on his left.

Dr. Spicer, addressing the company, said: "You naturally expect that opportunity will be given you during the evening of making reference to the object for which more particularly we are met. Your presence here to-night, and the very cordial welcome you have accorded my young friend and relative, Dr. Blackwood, are very gratifying to me and my family, and must be very encouraging to the young doctor himself. Nor can I overlook the pleasure it must be to his father, who has come from Edinburgh to honour us with his presence on this occasion, to see his son so cordially received by those among whom his lot has been cast." After referring to my College career in Edinburgh and London, remarking that I had distinguished myself, taking both my M.D. degree in Edinburgh and my M.B. with Honours in London, he said: "It is just possible that the junior doctor with his up-to-date training and knowledge may come to be preferred to the senior. (No, no, from many voices.) In any case, I will not be jealous, and I have determined to do everything in my power to enable him to win your confidence. Dr. Blackwood does not come a stranger among you; he has been coming and going here during the five years of his College career, and has come to regard many of you as his friends. I would just add, in conclusion, that he will not at once enter upon full responsibility; his practice, and the relief he will render me, will increase according as he secures your confidence.

I have now much pleasure in formally introducing to you Dr. Blackwood as my partner." (Cheers.)

After a short pause, Dr. Bennett, the Vicar, rose and said : " I feel sure, dear friends, that I shall be expressing the feelings of each of you when, in the first place, I congratulate our most worthy host on having secured the services of Dr. Blackwood as his assistant ; and in the second place (reaching his hand towards me, he continued), may I, Sir, in the name of this meeting, give to you the right hand of cordial friendly welcome to Beechwood, and express the hope that your success will be nothing short of that of your esteemed senior. (Cheers.) It is true that Dr. Blackwood is no stranger to us ; his sprightly intelligence and his genial and social nature have already won him many friends in Beechwood ; and, now that he enters upon the responsible duties of medical practice, I doubt not that he will soon secure the confidence of the patients he will be called upon to visit. He could scarcely have a better beginning, and I feel sure he will soon turn it to good account. Before I sit down, I cannot refrain from adding—Long live our esteemed host, and long may he continue to go in and out among us, both as doctor and friend." (Cheers.)

After two other gentlemen had spoken in somewhat similar terms, my father rose and said : " After the kindly reference to myself by Dr. Spicer and the other speakers, perhaps you will allow me to say just a word. My feelings on an occasion like this are such that it would be impossible for me to express them in any form of speech. They are mixed feelings, as you may suppose ; for, while I fully appreciate all that has been said as to the qualifications of my son, and the cordial welcome which you have

so generously accorded him, and in which I rejoice, I feel sure that those of you who are parents will understand the feelings with which we first allowed him to qualify, and then to leave our home in Edinburgh for the sphere upon which he now enters. However, knowing what his uncle has been, and will be to him, and knowing also the conditions under which he will ultimately be making a home of his own (Cheers), we could not possibly have desired for him a better settlement. I will only add, further, my hope and prayer that he will prove himself worthy of the kindness and the confidence that have been so freely bestowed upon him."

There were now calls for Dr. Blackwood. When I rose, the whole party rose with me to signify the heartiness of their welcome. My words were very few, In effect, I said that I fully realised the responsibility of the position and the service upon which I was entering, and had resolved, God helping me, to spare no effort to make myself equal to what was so confidently expected of me, as shown by what had been said.

After this there were more refreshments and more vocal music. I had to sing two of what were considered my best songs, and a duet by Miss Spicer and me was followed by a considerable burst of enthusiasm, to which the Vicar gave expression by saying that he could not wonder at the outburst of feeling, as no one could fail to be impressed by the picture of the two lovers as they sang—a picture of life and beauty animated by a cheerful hope. He said more, but perhaps I ought not to have written this much.

At Dr. Spicer's request, the Vicar brought the pro-

ceedings to a close by offering a brief prayer and pronouncing the benediction.

In the morning my father had to return to Edinburgh, but left my sister, who stayed a week.

Such was my recognition and welcome in entering upon my first and only sphere of medical practice. In the morning my uncle's brass plate on his gate was changed for one bearing the inscription :—

DRS. SPICER & BLACKWOOD,
Physicians and Surgeons.

Reminiscences

PART II

Professional

CHAPTER VIII

IT will be apparent to the reader of the first part of these autobiographical notes that they have gradually led up to the new aspects of my life's story, which will appear in the two following sections. I had not only reached my full stature and manhood, I had also been installed in medical practice.

As will also have been apparent from these notes, I was singularly favoured during the whole of my preparatory course, and not less so, when it was finished, in the position into which I stepped with its prospects of usefulness and happiness. At that time there was probably no city in the kingdom which offered such opportunities to a young man, both in its University and in the society of those who formed its leading citizens—in its intellectual, religious, and social life—as the city of Edinburgh ; and it was my happy lot to be so placed that I could take advantage of them to the full. This I did, so far as my capacity and energies enabled me ; and now I had arrived at the time when I should have the opportunity of showing the use I had made, and should make, of it all.

Though fully equipped for my new and responsible position so far as the medical schools could make me so, I had a deep consciousness that much was still required before I could consider myself a thoroughly competent medical practitioner. I therefore gladly availed myself of the opportunities that presented themselves of acquir-

ing further knowledge and experience. As will be seen, this was not confined to what is usually classified as medical knowledge ; it contained much that may be as highly interesting as it is vitally important to the general reader. I purpose, therefore, taking him along with me to the scenes and the occasions which contributed to my further enlightenment.

I seemed naturally disposed to take a somewhat comprehensive view of life, as regards both its various experiences and its relations to environment. This tendency was deepened and intensified by what was repeatedly impressed upon me by Dr. John Brown and Sir James Y. Simpson, and also by Dr. Guthrie—the wide scope afforded, and the many opportunities presented to the Christian philanthropist in medical practice. The same thing has been amply confirmed by the observation and experience of subsequent years : there are so many among all classes who seem to be in continual trouble—personal, domestic, and business troubles ; and who consequently are not happy. But it has been with me a growing conviction, that it was intended, in God's conception of human life, that all should be happy—not, perhaps, with a happiness free from conflict, because conflict will continue from the beginning to the end, more or less, in the effort to overcome the obstacles which will arise to mar both health and happiness. But people still require to be taught that these obstacles can be so overcome that a comparative immunity from life's troubles may be enjoyed.

It is therefore my purpose and hope, as I continue to unfold my life's story, with its aspirations after knowledge and its practical application, to convey to the reader vital truths, which will, in large part, solve the mystery

associated with the depression, suffering, and failure of many lives.

It was with such views and aims—largely in embryo no doubt—that I left my native city and became installed in practice, as I have recorded. It is a pleasing reflection to me now, with which is mingled gratitude to God, that I was led to begin my career with such ideals and aspirations. And I should have been altogether unworthy of the advantages I had enjoyed, and the confidence placed in me, if I had not been imbued with the ambition to do more for humanity than comes within the range of the ordinary medical practitioner.

CHAPTER IX

AS I hinted in a previous chapter, when the articles of partnership were drawn up, my uncle divulged certain of his plans for the future in regard to the practice. These he now made more fully known to me ; so that I knew exactly what I was aiming at, and had every possible encouragement to persevere. For, it was quite apparent to myself that I had still much to learn and experience to gain. My uncle, of course, also knew this, and was desirous of affording me every opportunity of acquiring both. Being therefore of the same mind, it was understood that, during the process, I should occupy a comparatively subordinate place in the practice. His desire, however, was that I should be, as soon as possible, fully equipped for taking over its entire responsibility ; and this my uncle had already resolved should take place at the end of two years, when Miss Spicer and I should be married and occupy the house from which he would retire ; he and my aunt going to a house not far off, a little more in the suburbs. By that time he considered that I should have secured the confidence of most of the patients ; and while he would still continue, in name, the senior partner, anything further he might do in the line of practice would be in the capacity of consulting physician. With this arrangement Miss Spicer cordially agreed, and meantime I took up my quarters in the house of my aunt, Dr. Spicer's sister, in the immediate neighbourhood.

With the view of facilitating the course which had been so thoughtfully marked out, my uncle suggested that, during these two years, he should, as opportunity afforded, impart to me such results of his mature experience as would enable me the more readily to diagnose most cases of ailment or disease. It would also be my privilege, he said, to consult him freely upon any serious case that occurred in my practice. With these propositions I most heartily and thankfully agreed.

Formerly, a very common way for students to qualify for medical practice was to place themselves as apprentices under an experienced practitioner. If they took full advantage of their opportunities, they were enabled to proceed to a degree. The opportunity of doing this was afforded by St. Andrews University, which was constituted an examining body for the purpose. Thither, therefore, many went from all parts of England and Ireland, as well as Scotland, for examination. It was in this way that Sir B. W. Richardson took his degree. Ultimately, the other universities protested against this, and, in 1868, the privilege was taken from St. Andrews, the number of medical degrees it could give in one year being reduced to ten. As I have stated, taking the M.D. degree is a very different matter now from what it was then, and they are few, comparatively, who can obtain it.

My position differed widely from that of those who graduated after serving an apprenticeship, as I had become doubly qualified to practice, after a full curriculum of study. All I needed was experience, and this it was my great privilege to gain in the way my uncle proposed.

One of the first things Dr. Spicer sought to impress upon

me was that to secure a patient's confidence, I must let him see that I fully understood his case. The way in which I could do this formed the subject of one of the first of the private talks and consultations I had with my uncle, which talks we had about two evenings a week, as we could arrange. In my interviews with Dr. John Brown, he frequently remarked upon the importance of putting on a cheerful demeanour in visiting the ailing. The sunshine of his own presence often proved to be his best and most effective medicine. So much was this felt by his patients, that some of them used to long for the cheering influence of his visits. On one occasion he wrote : " Let me tell my young doctor friends, that a cheerful face and step, and neck-cloth, and button-hole, and an occasional hearty and kindly joke, a power of exciting a good laugh, are stock in our trade not to be despised. The merry heart does good like a medicine."

The opportunity of exemplifying the value of Dr. Brown's counsel was given me much earlier than I could have expected. It was but the second day after I had been installed that a lady patient sent for Dr. Spicer, who was so engaged that he asked me to go for him. I apologised for Dr. Spicer's absence and was cordially received. The case was a simple one ; the lady had caught a cold, and, being subject to indigestion and of a sensitive nature, this was just the thing to create depression of spirits, which seemed to be her chief trouble. Retaining still much of the spirit and sprightliness of my youth, I put a cheerful face on things, told her there was little the matter, and that she would be quite herself in two or three days. I said she must keep warm, and restrict herself to a light and very spare diet, and, by means I

prescribed, keep the digestive organs free from congestion. (Long experience has since taught me that this congestion lies at the root of most internal troubles.) Above all, she must endeavour to throw off her depression of spirits. She had a fairly sound constitution, and there was no reason at all, I said, why she should not enjoy good health and spirits. "Of course," I continued in a jocular vein, "in having a new doctor, fresh from the fountains of the highest medical knowledge, you will expect the introduction of new ideas. I have brought with me what I am assured is a never failing medicine." Here followed the eager and expectant question, "What is it, pray?" "It is a specific for the instilling of a cheerful, hopeful spirit into the hearts of depressed patients. Its virtue is due to the fact that most of our ills are purely imaginary." During our talk the lady laughed heartily, almost in spite of herself; and, before I left, depression had given place to a much more cheery and hopeful view of things.

The third day after this I called to see the lady. She was quite recovered and cheerful. I told her she must keep well, and that she would be able to do this by so keeping the digestive organs free from congestion as to enable them to act normally, telling her how this could be done without weakening them. She must be careful in her living, and attend to physical and mental recreation and rest; and above all,—even if an effort were necessary—cultivate the habit of looking upon the bright side of things. She said I had made one convert to the new specific.

It was not long before my visits ceased to be confined to occasions when Dr. Spicer was engaged. The patients

I had visited sent for me again ; and thus, before the two years were up, I found myself in the full swing of practice, acceptable to nearly all the patients, and even preferred by some of them.

But I am anticipating, and so must return to the completion of my equipment for my life work under Dr. Spicer, and take the reader with me, as I have done from the first, along the avenues of my development. My senior partner, being a thoroughly practical man, with a long and very varied experience behind him, had had his attention specially directed to the fact that the foundations of health rested upon two main functions of the human organism, and that troubles, complaints, and diseases, mental as well as physical, for the most part centred in the abnormal discharge of those functions. In the purity of the blood and its free circulation, in the sound condition of the nerves and their normal action, are to be found health and all that results from it—happiness and success in life's pursuits. On the other hand, ill-health and mental depression are almost invariably found associated with impure blood and disordered nerves. The practical aspect of the matter, from the medical point of view, lies in the discovery of the sources whence abnormalities in function proceed. These sources are very varied, and often very subtle. Having discerned the close—I might almost say, the interlaced—connection between body, soul, and spirit, Dr. Spicer had no difficulty in tracing unrest, discontent, failure, and even gross immorality, to the sources I have stated—impure blood and disordered nerves. Many an hour of our private talks was devoted to this important aspect of the human economy, which he practically illustrated by citing cases of physical, and some also of

mental, derangement, which had come under his own experience.

I have now reached the point at which I introduce the reader to the more directly practical side of my object in writing these autobiographical notes. This is my keynote throughout : that the Creator's purpose in human life is both definite and beneficent. There are two inquiries which are at once suggested by this vitally important truth. First, What is the Creator's purpose ? and second, What is human life ? It is the Creator's purpose that, having endowed us with powers and faculties, by their proper exercise we shall enjoy health and happiness. It is the life, or rather the organism by which it manifests itself, upon which those faculties have to be exercised, in their care and preservation.

We now advance a stage and inquire : Whence come human suffering, trouble, and failure ? Clearly they all come, as I am going to show, from the abnormal action of the human organism, both physical and mental ; and this abnormal action, it is important to observe, follows the infringement of the laws of our being by which we are governed, which infringement clearly shows that we fail to control our habits of life. Thus we trace the relationship between the Creator's purpose and habits of life. If this is so far understood we can proceed a little further into detail.

When Dr. Spicer sought to impress upon me the fact that the conditions of health, both mental and physical, depended upon two main functions of the human organism, I knew the principle upon which this was so ; I will assume my reader does not. And as I have stated that I would take him along with me in my new course of practical

training, I can only do this, as it bears directly upon the habits, the ailments, and experiences of everyday life. It would be impossible in the space at my disposal, and it is not desirable, to convey to the reader anything like a full and complete idea of the construction and functions of the internal organs of the human body. It would require a treatise and a reader determined to master it. But though the day must come, and it cannot come too soon, when it will be discovered *by the people* that the preservation of health and all that health secures must be based upon a knowledge of the constitution of the human body, we seem to be still far from the time when general intelligence will have reached this stage of progress. Such knowledge can only be of value in so far as its possessor can turn it to practical account in his own case, so as either to avoid or to cure the common weaknesses or infirmities from which he may suffer. My present purpose is to show how this may be done.

We now understand the position in which we, as human beings, stand : there is the purpose of God, there is human life, there are the faculties, for the exercise of which, in the preservation of our lives, we are held responsible, and there is also the fact that human suffering, trouble, and failure abound, solely because the normal action of our physical organism is not preserved. It may be summed up in few words : the Creator's purpose ; man's responsibility.

If that is so, then man must know that for which he is responsible, and he must also know the relation between his responsibility and his experience of life, be it success or failure. If he is responsible for the normal action of his organism and the results of its abnormal action, then he

surely ought to have some knowledge of the construction and functions of that organism. As a rule, marvel though it be, he has no such knowledge ; and so is able to trace but very imperfectly the relation between painful experience and its origin. It is not too much to say that here lies the solution, in large part at least, of the suffering and the failures so common in human life.

We can now advance another stage, and see how these general principles bear upon Dr. Spicer's remark that " In the purity of the blood and its free circulation, in the sound condition of the nerves and their normal action, are to be found health, and all that results from it—happiness and success in life's pursuits. On the other hand, ill-health and mental depression are almost invariably associated with impure blood and disordered nerves." This is borne out by the very palpable fact that they are few comparatively who escape from the troubles that ensue from these two evils—troubles, the form and names of which, to many, are too familiar :—Indigestion, Dyspepsia, Constipation, Liver and Kidney disorders, Mental depression, and a number of other very common troubles. These not only mar personal comfort, in many cases they are a blight upon human happiness and progress.

As it may now be seen that this explanation—so far—of human troubles lies at the foundation of my theme, it seems imperative that I should begin by imparting to my reader some knowledge of the construction and the functions of the organs directly connected with the evils to which I have referred, so that he may see the relation between their action, normal or abnormal, and their habits of life and regimen. This can be done in a way that will bring it within the understanding of every reader, and

being in possession of this knowledge, limited as it will be to this chapter, he will see how it applies, in succeeding chapters, to the various positions and circumstances of ordinary life.

The blood being the life, and pure blood and health synonymous terms, as are also ill-health and impure blood, the important question arises : Whence comes the impure blood, and why ? The answer is simple. The blood is health-giving or otherwise, according to the purity or impurity of the materials out of which it is made. As, therefore, life, health, comfort, and happiness all centre in pure blood, it is of vital importance that every one should know the leading stages in its manufacture. To know this, we must begin with a knowledge of the construction of the digestive organs, the functions of those organs, and the way in which they discharge their functions.

Out of what we eat, drink, and breathe, after it has passed through a series of processes, the vitalising, nourishing fluid, which we call blood, is manufactured. The digestive apparatus consists of three distinct but connected organs, each with its own function to discharge in the blood-making process. These are known as the stomach, the smaller intestinal canal, and the colon, or larger canal.

Though entirely different in form and construction, these three organs are really parts of one whole. As no descriptive matter could convey the form and the position these organs occupy in the internal economy, I have had a drawing specially made and engraved ; a glance at it, in the appendix, will make the whole matter clear. The stomach forms the top part of this organism ; the folded-up mass, in the centre below, is the intestinal canal ; and

the larger vessel, which encircles this, is the colon or larger canal. This is the position the digestive apparatus occupies in the body, the other *viscera* being removed. I will confine my remarks to the process of digestion as it proceeds in the three sections of the organism.

The food taken into the mouth undergoes the first two parts of digestion—mastication and insalivation. The first is performed by the teeth, the second, by the saliva, secreted in glands along the lower jaw. Hasty mastication and imperfect salivation account for many cases of indigestion.

The food, now so far prepared, enters the stomach by the gullet, where it undergoes a process of churning till it is transformed into a rose-coloured and greyish paste known as the *chyme*. This is effected by the gastric juice, which is secreted by glands in the walls of the stomach.

The food, now converted into *chyme*, passes into the *pylorus*, which is about nine inches in length and is the medium of communication between the stomach and the intestinal canal which receives the *chyme*. This folded-up canal is over twenty feet in length. The *chyme*, while on its way to the intestinal canal, receives the bile and pancreatic juices, which complete the process; the *chyme* now takes the form of a milk-like fluid, and is termed *chyle*.

The inner wall of the intestine is formed of numerous folds bristled with an incalculable number of little projections which give the inner wall the appearance of velvet. This imbibes or sucks up the *chyle* as it passes through the intestinal canal. It is then carried by tubes provided for the purpose—also located in the walls of the intestine—into one main channel which runs upward till it ends in

the great force-pump of the heart. To this I will further refer presently.

So far I have described the process of digestion in its three stages. To sum it up briefly, the first is in the mouth by the crushing of the teeth, and mastication, under the action of the saliva. The second is in the stomach, under a process of churning and the action of the gastric juice. The third is in the intestines, where, under the action of the three juices as I have described, the *chyme* is separated from the waste matters in the food, and becomes a milk-like fluid, known as *chyle*, ready to be transferred by the *thoracic duct* to the heart.

I have still to deal with the third section of the organism—the colon. As I have stated, the colon is the large vessel which surrounds the smaller central intestine. Its function is to receive the refuse or waste matter from the food. It is about five feet in length, and will hold quite a gallon of contents. This refuse passes from the stomach with the *chyme* into the intestines, but remains so much solid matter not convertible into the *chyle* or milk-like substance I have described; consequently it is not absorbed with this substance but passes on till it reaches the lower portion of the intestines called the *ileum*, which terminates at the left-hand side of the colon, shown by the drawing at E. Here it joins the colon into which it discharges its waste matter. The junction is in the form of a valve which, admitting the refuse, prevents its return. As it enters the colon it makes the circle till it reaches the *iliacs colon* shown at F, whence it is discharged from the system at G.

Such, under normal conditions, is the digestive process from first to last; and if the organs, as I have described

them, were kept in normal condition, and a good supply of pure blood circulated in the body, health and happiness would be enjoyed. But unfortunately, with most people, unhealthy conditions and abnormal action prevail, and, in the impure blood which results, the secret of most of the ills and troubles of human life is found. It will thus be of importance to show how this is brought about, and the way in which it affects the health.

As I have stated, the food, being, in the process of digestion, converted into *chyle*, is collected by a series of tubes into one main channel, through which it is conveyed to the heart. But the process is not yet complete, it has to be vitalised by oxygen in the lungs; so, when it reaches the heart, it is propelled thence to the lungs, which are simply receptacles in the form of a sponge—a meeting-place as I will show—where the blood undergoes its final perfecting process before it enters the circulation on its restoring and vitalising mission. The heart, while one whole, is divided into four compartments, two on one side and two on the other. The top one on the *right side* receives the new blood from the intestines, and from the lower one it is propelled to the lungs. When the vessel which conveys it enters the lungs, it divides itself all over them in very small tubes, not unlike a hawthorn bush. The oxygen, contained in the air we breathe, is conveyed to the lungs by the wind pipe; when this reaches the lungs it divides into two branches, one for each lung; and, as it enters the lung, it also spreads out in the same way as the vessel conveying the blood. In this way the blood is oxygenised in the lungs, these forming but a meeting-place for this purpose.

The blood, being thus vitalised by the oxygen it receives

in the lungs, is termed *arterial* blood ; and it now returns by another channel to the upper chamber of the *left side* of the heart, and then passes down to the under chamber, which is the largest of the four. This being thick and muscular, contracts powerfully ; and, like a force pump, projects the blood into the great artery called the aorta, thence through the whole *arterial system* to every part of the body, to be returned again *through the veins* to the *right side* of the heart to be purified once more. The process thus described, generally known as the circulation of the blood, occupies, in its entire course, between two and three minutes. From eight to ten ounces of blood pass through the lungs every minute.

There are several functions which the blood has to discharge, and processes through which it passes, in the course of its circulation. When the *arterial* blood starts on its mission in the *arteries*, it is of a bright red or vermillion colour. On its way, it imparts nourishment, vitality, and strength to every part of the body, and, while giving out its recuperative elements to repair the organism, it takes up waste matter by the way ; so that, when it gets to the end of its *out-going* journey, it is largely exhausted of its virtue, and considerably charged with effete matter. It is now of a dark purplish colour, and, returning to the heart *by the veins*, it is called *venous* blood. Along with the *chyle* from the intestines it re-enters the heart, to be once more propelled to the lungs and vitalised anew before being sent again on its way through the system.

In the course of its circulation the blood, it must be noted, passes through purifying processes in the liver and the kidneys. It is in the liver that the bile is extracted

from the blood, being formed of the waste materials which the blood picks up in its course, of which it is necessary it should be set free. I should note here, as I shall presently have occasion to refer to it more particularly, that the results which follow, when the liver fails to extract the whole of this waste matter from the blood, are often of a serious nature. Hence the wisdom and beneficence of this double provision in Nature—the extracting of impure matter from the blood, and the converting of it into the bile which plays an important part in digestion. Hence also the importance of the liver being kept in a condition that will enable it to properly discharge its function.

The function of the kidneys is much the same as that of the liver. By their healthy action they remove soluble waste matter from the blood, and discharge it from the system through the bladder and the urinary canal. It has further been recently discovered that the kidneys pour into the blood a secretion which regulates nutrition, and in default of which rapid wasting occurs.

Now we have seen in part the process of blood-making, it may interest the reader to know the process by which it becomes impure, and thus creates the common evils and troubles to which I have referred. From first to last it is a course of action and reaction. From whatever cause it may arise,—and it always proceeds from some cause,—the first indication of indigestion is usually found in the food being retained in the stomach till it ferments, causing other disorders which affect digestion. This naturally affects the purity of the *chyme* as it enters the intestines, with the result that impure germs are carried forward into the blood. As will be seen, this throws additional work upon the liver and the kidneys ; ultimately the liver

gets over-strained and becomes unable to play its part in extracting all the bile and so purifying the blood, so that deleterious matters pass into the circulation. But the most serious result of what is so well known as "sluggish liver" is found in the limited supply of bile for the purposes of digestion, a result which may also follow from the bile ducts being partly congested. Normally, about two-and-a-half pints of bile are formed daily, and its chief function is in connection with the innutritious portions of the food. It is a soapy kind of fluid, and acts as a lubricant upon the fæces so as to keep them in such consistency as admits of their being discharged with ease and comfort from the colon. A reduction or partial stoppage in the flow of bile allows the excrement to become hardened in the colon—producing what is known as constipation—so that it can only be discharged under great difficulty, or after recourse to an aperient.

Now, will my reader note how this acts upon the other organs of the digestive group. The colon becoming charged with hardened fæces which cannot be conveniently discharged from the system, fails to receive the full complement of the waste material or excrement from the intestines; so that, instead of this occupying some five or six inches at the end of the central intestine, as it does under normal conditions, it may occupy any space within half its length. And as the powers of assimilation are still proceeding inside the walls of the canal, they act upon the excrement, and poisonous germs are carried forward with the blood; this shows clearly the way in which the liver and the kidneys become disordered.

Such is the history in brief of the impure blood, whence

come so many of the ills of human life—in a way, and to an extent of which most people but little dream. This chapter is a departure from the onward flow of my life's story, as recorded in the first part; and I trust that no reader has found it too great a task and skipped it. I think I may state that, as regards health, there is nothing that comes within the range of human knowlege of more vital importance than that conveyed in this chapter. Ignorance of the internal organs and their functions, and of the direct influence of regimen and conduct upon their action, is responsible for more suffering and disability than all other causes put together. Here let me emphasise the fact, that this suffering and disability, so common to our human nature, is by no means a necessity of our existence. It is this that I purpose to show and illustrate in the following chapters, by a series of pictures of life and conditions of life, which will be woven in with the story of my own career and its activities.

CHAPTER X

WHEN I had been about nine months in practice, I learned by letter from my sister that my mother was very ill. It was the month of August—the holiday season—and my uncle suggested that I should run north to Edinburgh for a week or so. I was only too glad to adopt his suggestion, and had the satisfaction of seeing my mother improve in health during my visit. There was the usual cordial welcome from all the old friends, to which I need not further refer. It is the talks, the affectionate and confidential talks with mother, father, and sister, that stand out in my memory now as I write. This was the last occasion on which I was to have such talks with my mother, and we both seemed to have a presentiment that it would be so. They were all, naturally, greatly interested in the records of my career during those first months of my professional life. As my mother listened, she seemed filled with gratitude to God for His goodness, both to herself and to me, her only much-loved son, the son of many prayers,—prayers which had been answered beyond her fondest hopes. She delighted to dwell upon this, and also upon all the way in which the Lord had led, kept, and sustained her, and upon the stay and the peace which come from resting the heart upon the love of God in Christ Jesus.

In less than six months from this visit, I returned

to Edinburgh for her funeral, and saw the grave close over one to whom I owe more than I can ever tell, and the hallowed memory of whose life has had a blessed and an abiding influence upon my own.

I returned to what was now my home in a more real sense, for my mother's death left a big blank in the old home, and Edinburgh had, for me, lost its chief charm. Miss Spicer had already become a true helpmeet, so far as sympathy with all my interests and concerns could make her so, while her many excellent qualities endeared her more and more to my heart. The practice continued to grow upon me, involving a considerable amount of attention, care, and study ; and, being desirous of turning to good account the practical talks with my uncle to which I have referred, I found both my time and my mental energies fully taxed. I could have had no better antidote for all this than the affection and sympathy of my sprightly betrothed.

Beechwood, being about half an hour's express train journey from London, was the residence of many London business and professional men. They had a club in Beechwood of which Dr. Spicer was a member, and, being desirous of helping me forward, he suggested that I should join the club. I had met most of its members in social life or professional practice, so that the ballot was unanimous for my admission ; and I became, in time, honorary secretary of the managing committee. In this way I came to know a good deal of the routine of business and professional life. The use I made of this will be seen in a subsequent chapter.

Dr. Spicer, for the last two years, had set apart two hours of one evening a week for free medical advice to

any of the working and poorer classes who would avail themselves of it. As this part of the work gradually fell into my hands, I had, what I much desired to have, opportunities of studying the physical, mental and economic conditions of these people. As subjects arising out of these conditions, both as regards business men and working men, were by-and-by to receive my special attention, I mention now the sources from which my judgment was being ripened for future action.

But I must now come to what was really the completion of my medical course of study, although, in a sense, this was never completed; for a doctor, to keep himself up to date, must be studying and acquiring knowledge and experience all his life. But there is a special equipment necessary before entering upon full, responsible, medical practice, and this I was now to complete, so far, by the practical lessons based upon the long experience of my uncle. For these, as I have said, two evenings a week were usually set apart, when the professional duties of the day were over.

In giving a résumé of our talks together, I will bear in mind that my object is to enlighten the general reader, and will confine my record to what has a direct practical bearing upon common experiences in everyday life—experiences which include physical and mental discomfort, disability, and not infrequently premature death. Dr. Spicer's great idea was to get back to Nature—to let Nature have its true course; and his chief specific was to remove the impediments in the way of Nature working out its own salvation. A doctor must be somewhat of a genius to discern the point or points at which the laws of

Nature are being infringed, and what the course of the infringement is.

There was no idea, in these talks, of teacher and pupil ; they embodied, for the most part, a series of cases illustrative of the principles in the treatment of ailments, which had, for many years, guided my uncle in his practice. Some of the patients referred to I knew personally, and they had told me how much they owed to Dr. Spicer. The usual course was for the doctor to begin, in his free, racy style, leading on to some special case which had come under his treatment ; and, after relating the causes or habits of life which led up to their ailments, and showing what proved a course of effective treatment and cure, he would light a cigar and leave me to ask questions and make remarks. I was wont to take a few notes of what was said, and as I still—have indeed all through—kept up my practice of early rising, I wrote them more fully out in the morning. What follows here is an abridgment of those notes.

On the first occasion, Dr. Spicer began by saying that, while early in his practice what he might term the foundation principles of health had been instilled into his mind, it was some time before he was able, in all cases, to practically apply them. The practice then—as it is still—was, in large part, among business and professional gentlemen. He said : “ I soon came to discern that the nature of their complaints, though differing in detail according to constitution, occupation and habits, emanated from one main source. I was wont, in my own mind, to divide my patients into two classes. There was the naturally robust type, consisting of men who started life with a fairly sound constitution, good diges-

tion, and an active liver—this last being among the greatest treasures a man can have. Other things being fairly equal, such men, with ordinary care, get through life with a very fair share of both comfort and success. But even among men of this type some are found to break down ; they are chiefly those who have failed to curb strong natural impulses.

“The minority of men only are constitutionally or organically vigorous. The larger number probably lack the robustness and the recuperative powers of sound health, and most of these fail to discover that habits of life and regimen, in which those of robust nature may indulge almost with impunity, would, in their case, create discomfort, and, not unfrequently, physical and mental disability. It was to this second class that my attention was specially directed, and I set myself to study their cases, till I could, with fairly accurate correctness, diagnose that of each as they came before me. It soon became apparent that most of this class had but faint ideas of the relation existing between the constitution and the habits of life. Hence they yielded themselves to the pressure of business or other engagements, and what is regarded as ordinary living, which too often includes a number of excesses. I laid it down as a principle, that when men start in a business or professional career with a fair amount of health and energy, under ordinary circumstances, they ought, up to fifty years of age, to gain in strength and fitness as they proceed. But here I was continually being called to attend business men—years before they had reached middle life—suffering from a variety of ailment and unfitness ; some on the point of breaking down, and several, during my earlier years

in practice, being beyond cure. When I inquired into their antecedents, I had no difficulty in tracing their shattered health to their manner of life. I do not mean by this that they lived what is understood as immoral lives. There is large scope, under lawful and respectable conditions, for the infringement of Nature's laws, which sooner or later tells upon the health and energies of all business men, but specially of those who originally lack physical robustness.

“ There is an important element in all this to which I must specially refer. There are few indeed who escape having some constitutional weakness in one or more of the internal organs ; or, as is frequently the case, the brain is not fairly balanced ; by which I mean that some of the mental faculties are fully developed, while others are comparatively uncultivated. It would astonish most people, did they know it, that to this might be traced most of the eccentricities, the failures, and much of the unhappiness of life. But note this important point in the case of such. If I may imagine any one in this category, aware of his own special weakness, becoming desirous of securing such health and fitness as was possible, if he lived temperately in all things, he might, and no doubt would, get through life with a fair amount of both comfort and success. It is the tendency to disease of the weaker organs, under aggravating circumstances, which explains the troubles and collapses of business men, and not the weakness itself, which, under ‘ the simple life,’ would, in most cases, create little inconvenience. I know several men in Beechwood who enjoy life, and succeed in their undertakings above the average ; but it is only by knowing their weaknesses and humouring them, by their careful

regimen and habits of life, that they do so." Here Dr. Spicer—in professional confidence, of course—mentioned the names of several gentlemen to whom he referred, some of whom I knew very well, and to whose cases reference will be made in a subsequent chapter. He was desirous of making this first of our talks preliminary to what would follow in subsequent interviews. Continuing, Dr. Spicer said :

" Let us now follow the course of life which leads to the unfitness, chiefly of business men. Knowing very little of the structure or functions of the delicate and complex piece of machinery they possess in their bodies, they drop into the usual course of things, without paying regard to what they are capable of bearing and enduring. Hence the now generally accepted 'Survival of the Fittest,' which many incline to regard as the inevitable in human life. But health and fitness are largely, if not entirely, a matter of adaptation,—a man knowing what he is capable of enduring and the regimen his constitution requires, and acting and living accordingly."

As Dr. Spicer now approached the medical aspect of the question, I will assume the reader's knowledge, to the extent of the information imparted in the previous chapter. The doctor proceeded :

" We take a number of men starting out upon the present strenuous business life. They all seem fairly fit, and, in the course of a very few years, it is seen that one half succeed—to the extent, at least, of keeping in the race. Twenty-five per cent. fall out from circumstances which they were unable to control, and the remaining twenty-five succumb—more or less—from physical and mental disability. These are roughly the pro-

portions I have found in Beechwood. Many, of course, come and go, but I have in most cases been able to discover the reason for their leaving Beechwood. It is to the section that succumb that I will more particularly refer.

“They proceeded on the same lines as the robust that succeed, not realising that they were unequal to the same strain. The pressure of business, frequently involving late hours and irregular meals, with food not suited to their weakened powers of assimilation, acted upon the internal organism, and so affected digestion, that germs of impurity were carried forward in the blood. It was then that the weakness of one or more organs, which had hitherto caused little inconvenience, began to assert itself; for you know that impurities in the blood invariably fasten upon any weak or diseased organ. It is in this way, in most cases, that disease develops, for it almost invariably centres in the impurities of the blood; and so it is that business men ultimately become disabled and succumb. They lack, originally, normal robustness, and have one or more points of weakness of which they have, hitherto, scarcely been aware. Had they but realised this, and adapted their habits and regimen so as to counteract their disabilities, there is no reason why they should not have gained the fitness which would have enabled them to continue, and do a fair measure of good work. In my next talk I will give you my experience in dealing with some of those men.”

Such was the first of the practical talks with which Dr Spicer favoured me. It appears somewhat differently in my notes; for though given in a rather free and easy style, I have, in transcribing it here, relieved it of most

of its technical and professional phrases as it was spoken to me. Now sitting back in his chair, and lighting a cigar, he asked me to comment freely upon what he had said. I began by saying it was a form of teaching on different lines from that received at the medical schools. "I take it that such diseases as pleurisy, and troubles in the kidneys, the urethra, the lungs, the heart, the liver and the brain, may, in most cases, where there has been a latent tendency to these ailments, be traced to over-work, or intemperate living in some form, acting on those organs more susceptible to disease."

"Yes," Dr. Spicer replied, "that is so, hence so many of these common ailments, and even infectious diseases are much more readily taken by men in an exhausted condition, from whatever cause. A sudden chill under these circumstances may be the harbinger of nearly any form of disease."

"I can see," I continued, "how being able to trace the contributory causes of ailments must materially aid in the application of remedies for restoration; but of this you are to speak to me on another occasion. You said that brain troubles proceed from irregularity of living acting on a brain not fairly balanced; may I ask a further explanation of this?"

"Certainly," my uncle replied; "the brain, which is now recognised as the organ of the mind, or the mental faculties, is not a single organ, but is made up of compartments, each being the organ of a distinct power of the mind, just as the eye, the ear, and the nose are the organs of our external senses for seeing, hearing, and smelling. So each compartment, or organ of the brain, has a distinct function; one, for example, representing firmness, another

self-esteem, others cautiousness, continuity, hope, veneration, and so on, with the whole of the mental faculties. Now, as in very few persons these distinct organs are of the same or proportionate size and development—the disproportion in many cases being distinctly marked, some of them larger and others smaller than the normal—you will see what I mean by a brain not fairly balanced. But the same principle applies here as in the organs of the body. The first thing of importance is that the man with a brain thus constituted should know exactly what his condition is, in order that he may regulate his life, in all its habits, so as to make it yield the best possible results. If he could so order his habits of life and his regimen that pure blood circulated in his system, he would get through life fairly well, his defects being known chiefly to himself.”

Here I interposed an inquiry as to how the brain becomes affected, and how this showed itself in the man's life. (This question, which I put to my uncle fifty years ago, has much greater significance in these days, when statistics show that imbecility and insanity are growing so alarmingly.)

To this Dr. Spicer replied, “The evil arises from the aggravation of the defect. One-sixth part of the blood is continually circulating in the brain: if this is carrying forward impure germs, you will see the effect this must have upon the tone and vitality of the brain. It is this, combined with a disordered nervous system, that is responsible for so much mental unfitness in its varied degrees, and for the breakdown and ultimate imbecility which are increasing among business and professional men.”

“ And now, my dear uncle, while all this is highly instructive and interesting, supplying much food for thought, may I venture to ask if this question of the lack of mental balance cannot be traced further back, so as to account for the fact that some men are born into the world so poorly equipped mentally, and others physically, for the duties and the felicities of life ? ”

“ Ah, now,” said Dr. Spicer, “ you are introducing the much-discussed and controversial subject of heredity. This is a question to which I have devoted much thought and attention, and have solved it to my own satisfaction. When a child is born into the world, it is, pure and simple, the *offspring* of its parents ; as the parents are, physically and mentally, so is the child. Get the parents right, body and brain, and so will the offspring be. That seems so far reasonable ; but a great many so-called proofs are adduced as evidence that this does not always work out so in the result. It is shown that eminent statesmen, with wives who have been renowned in their own sphere, have begotten sons whose only distinguishing feature was their parental relationship. That is frequently so, but it does not weaken the argument ; we have simply to penetrate a little deeper. A man’s greatness in literature, science, or statesmanship does not at all indicate a perfectly balanced brain ; it shows that several of its organs, or faculties, are large and fully developed. But we invariably find that great men have their weak points ; and cases might be cited in which men, after a brilliant career, have, when they got beyond middle life, succumbed to those weaker points. Hence we see that even great men frequently labour under a lack of perfect mental balance, caused by certain of their faculties remaining

uncultivated and undeveloped. Now if the wives of these men, excellent though they may be, have similar mental developments—organs large and small—corresponding with those of their husbands, you will see that their offspring may be considerably out of balance, some of the organs of their brain being extra large and some small. Such children, when grown to manhood, rarely distinguish themselves, except, perhaps, for their eccentricities.

“The same applies to all organic weaknesses. A parent may have had some serious ailment or disease, and recover; but the organs affected retain a weakness, or tendency to weakness and renewal of the ailment, and this is transmitted to the offspring. All this, to me, makes the matter of heredity clear, so far as cause and effect are concerned. But our philosophers, so far as I have seen, have not yet been able to solve the mental and intellectual part of the question, which they may do, in the way I have stated.”

“And now,” I said, “if I have not already taxed you over-much, have you ever thought of the possibility of the race being so enlightened and reformed as to reach a much higher standard of human perfection at birth?” Here my uncle lit another cigar, evidently resolved to let me have my full swing in getting to the bottom of things.

“Well,” my uncle said, after a moment’s reflection, “there are great possibilities before the human race, and we are, no doubt, progressing, but slowly indeed, on the lines to which you refer. The chief cause of this backwardness, in my opinion, may be found in the fact, that our teachers and professors do not realise the vital im-

portance of the knowledge that people require to fit them, physically and mentally, for the duties and responsibilities of life. Many of our young men, who have gone through the whole curriculum of the schools, have become moral and physical failures, simply because they lacked that most important of all knowledge—the knowledge of themselves. While parents grieve, some with broken hearts, over the sad failures of their sons, and some pious people see in it only the fruit of our fallen, sinful nature, they are few indeed who can see the purpose of God in our lives, or trace the way in which—mostly in ignorance—that purpose has been violated.”

Not feeling perhaps so disinterested as my uncle, I asked, “What would become of our profession were the people to become so enlightened as to bring their lives to the nearest approach possible to the normal condition?”

“Let them take to other professions,” was the prompt reply. “There are quite 75 per cent. more doctors than there ought to be if the people knew how to live, and could trace their evils and troubles to their sources. For then they would know the only course to follow which would make life really worth living. But we are a long way from that; it won’t come either in my time or yours.”

At this point I looked up at the clock, and was amazed to see it was midnight; so engrossed were we in our talk, that we knew not how time was passing. I apologised for remaining so long, and promised to be more considerate on other occasions.

My uncle replied that I had certainly drawn him into a train of philosophical disquisition that he had not anticipated; but he did not regret this, as it indicated that, in these talks, we were likely to bring to light some of

the hidden things in the philosophy of human life which were vital to its welfare, its success and happiness. Equal in importance to the blood and its impurity was the nervous system and the part it played in the human economy ; he might have something to say upon this at our next talk.

I assured him that I greatly appreciated his interest in me, and his desire to enlighten me upon what were generally regarded as the mysteries of human life. This could not fail, in many ways, to give a new direction to my energies in the future.

I had resolved at the beginning of these talks, as I have said, to make as full a record of them as I possibly could, and made some notes as we went along. I afterwards wrote out a full sketch, first in pencil, and submitted it to my uncle, that he might correct and, if he thought fit, amplify it. My notes here are an abridgment of that record, for I was wont to report to him some of the cases I had visited, upon which he gave me valuable hints. Perhaps I ought to state here, that, while I had many such interviews and talks with my uncle during those two years, and I have sufficient notes to make a fair-sized treatise, it will be enough for my present purpose to give the record of one more interview, which will form a foundation of truths and facts bearing upon the great mysteries associated with human life. Their application to human experience will become more apparent when I am in a position to follow my own course.

CHAPTER XI

IN the last chapter I conveyed to the reader the substance, in popular form, of my first "interview" with Dr. Spicer, under his own suggested arrangement. This embodied the matured wisdom of many years. As it bears upon the common troubles and sufferings of human life, in their mental and material, as well as in their physical, aspect, it is more far-reaching than what is usually taught in the medical schools. This is why I ask the patient reader, who has so far followed my course of medical training, to accompany me as I further record the way in which I was taught to turn my acquirements to practical account. As I have already hinted, my ambition had been to become something more than an ordinary medical practitioner. The goal at which I aimed was first to prove to myself, and then to show to others, as far as I could, that the ills and the failures, and the consequent mysteries so often associated with our human life, are not, as is too often believed, man's inevitable lot. No better equipment could I have had for this than I received from those talks with Dr. Spicer. Nor was the tuition of those two years confined to this; for, medical practice being, for the most part, new to me, I was frequently consulting my uncle, as he encouraged me to do, upon the more critical cases to which I was called, and their treatment. Gradually the practice divided itself into two parts, Dr. Spicer having his own patients, whom I

rarely visited, except when he was under pressure of other engagements.

Being desirous of turning to the best account this period of, what I might term, probation, I closely applied myself to both work and study, for I became more and more convinced that I had still much to learn. During this time I made copious notes of my cases, and the consultations I had with Dr. Spicer upon some of them, as well as of our more formal talks. I also made a point of reading and consulting the works of specialists bearing upon the ailments of my patients, and also upon some of the points in Dr. Spicer's talks. To get through all this, I rose at five o'clock, and frequently sat up till midnight. Such recreation as I had came at the end of the week. Dr. Spicer made a rule of keeping Friday afternoons and evenings free from professional engagements, if possible, and also Saturday evenings; and, in accordance with the Spicer family's appreciation of good society, the social element was always more or less a feature in their home life. Our parties were distinguished occasionally by the presence of men of note in statesmanship, literature and science. Here, as in Edinburgh, such social meetings always had a great interest for me, and I now took my place in them, a little more on equal terms than I could, in earlier years, in my native city. But though I continued to make records of the conversations on special occasions, my space—now that I am in the midst of the practical part of my subject—will only admit of an occasional reference to them.

An event too notable to be omitted took place at this time. My uncle took me to see the great Carlyle at his home in Cheyne Row. He had met him on several

occasions in London, and on the last of these had talked with him (so he told me) of his young assistant and successor, who, he anticipated, would shortly relieve him of the larger part of his professional duties, and so enable him to devote himself to certain literary projects which he had long contemplated. He asked if he might have the privilege of introducing his nephew and successor, to which Carlyle readily assented : hence our visit.

We had so arranged our professional duties as to enable us to devote a couple of hours to our call upon Carlyle, and fortunately we found him at home. The day being warm, he was not in his sound-proof room at the top of the house, but in a small tent, with one side open, in his garden. He received us cordially, and I was duly introduced. His was a striking face and head, the brow high and largely developed in the frontal lobe, projecting prominently over his eyes. Here were clearly indicated the sources of the literary fame by which he is so well known : the intellectual or literary faculties—Individuality, Causality and Eventuality—being fully developed ; while, on the top of the head, the moral sentiments appeared to be equally marked.

Carlyle's first remark was in regard to myself ; he hoped I was meeting the expectations of Dr. Spicer in regard to the leisure to which he was looking forward, saying that my appearance was in my favour. He next asked my uncle to what he intended devoting his leisure when he had it ; to which he replied, that, during a long medical practice, he had become profoundly convinced that man's physical conditions lay at the foundation of human character. "Yes," interjected Carlyle, "I quite agree with that ; but proceed." Dr Spicer continued :

“ Man, physically and mentally, being a unit, and formed under Nature’s laws, infringement of those laws—so very common—acts upon the entire man. The blood, which is the life, becomes impure ; the functions of the nerves become impaired ; the brain loses its vital energy, and, what I might term, its governing power ; all of which have a material influence upon a man’s character, showing itself in many different ways. There is also this important fact, that the purpose of God in human life, for its highest good, can be easily traced. These vital truths the world seems very slow to learn, but, according to my judgment, learn them men must, before there will be any evolution in their lives.”

Encouraged by Carlyle’s apparent deep interest in what he said, my uncle succeeded in giving him this summary of what experience and observation had taught him of the great problem of life. Carlyle exclaimed : “ May all the powers of heaven and earth combine to enable you to expound these facts, for they form part of the constitution of the universe, and so are closely related to the author of it. Man must know of a truth that his miseries and his failures are the fruit of his own folly,”—“ and ignorance,” added my uncle. “ Yes, and the ignorance of those who set themselves up as his teachers. Had he but known and followed Nature and her laws, Nature would have yielded him the fruit of true prosperity and happiness. Violating her laws, he exhausts Nature’s patience, and involves himself in desolation. Men in these days are labouring to find out facts, but only that they may build theories on them to dispense with God. Science, stepping beyond its province, seeks to explain that man is no more than a developed animal, con-

science and intellect being but the evolution of animal functions, thus reducing God and religion to mere inferences which might be legitimately disputed. As you remarked, the Creator has a great purpose in human life, a purpose for good ; and it is only the prejudice, the ignorance and the stupidity of the majority of men, and their teachers too, that prevent their discovering this purpose and getting into harmony with it."

There was more discussion ; but this much, with the help of my uncle, I have been able to preserve. When Carlyle talked of human life, he treated, with something approaching contempt, " what is called science," including political economy. He continued in the same strain about statesmen, the clergy, and philosophers who write upon the utility of morals, etc. All this in the style of much that he has written, and with which most of my readers may be familiar. He was courteous to and even genial with us, and introduced us to Mrs. Carlyle, who was possessed of a most interesting personality. She asked us to stay to tea, which we would gladly have done, but, as my uncle told her, there were certain cases of suffering humanity at Beechwood waiting for us. " Ah yes," she said, " poor suffering humanity ! "

This was the only occasion on which I was brought into direct personal contact with Carlyle, though I subsequently met him in company. My uncle afterwards naturally directed my attention to him, as an illustration of what he had told me in our talk, as recorded in the last chapter. " You would observe," he said, " how his head showed large development of the intellectual and reasoning faculties, without a corresponding development of the others. His intellectual grasp of a subject, and his

ability to bring his reasoning powers to bear upon it, were apparent, while the way in which he declaimed against the race in general, and statesmen, clergymen and philosophers in particular, showed a lack in the faculty of veneration, and the power of estimating aright the order of human progress.

This lack of mental balance is apparent enough now, as we read Carlyle's diary. We see also the effect it had upon his nervous system and the terrible mental depression it induced. A treatise, conveying important lessons, might be written, based upon Carlyle's physical and mental characteristics as revealed in Froude's "Life." But he has already been so cruelly and unnecessarily dissected before the public gaze, that we may hope this will never be attempted.

During these first two years in Beechwood to which I am now referring, my chief attention, as I have said, was devoted to acquiring further knowledge, chiefly of a practical kind ; for I knew that, when I entered upon the position marked out for me, my time would be fully occupied. In the Notes preliminary to my first talk with Dr. Spicer, I showed the way in which the blood is the life, and how the blood was made. In my subsequent notes of the talk itself, this was practically applied to the physical and mental life, chiefly of business men ; I also gave my uncle's solution of the much discussed question of heredity. The other part of the human organism which he regarded of vital importance, was the nerves and nervous system, and this formed the subject of our next talk. As I prefaced my record of our previous talk by some explanatory notes, it will be necessary that I should

introduce my notes of this one by a brief statement as to the structure, the location and the functions of the nerves.

The nervous system consists of the brain and spinal cord, from which branches or nerves are given off that penetrate to every part of the body. Its function is to place the mind, and its organ the brain—the seat of emotion, perception and thought—in communication with the body, its varied members and organs, to their minutest point. Its influence thus extends to every organ and every function of every organ of the body. The nerves are the medium by which the mind maintains communication with the external world, and are the source of all painful or pleasurable sensations, from whatever cause they proceed. Without nerves to convey to the brain the impressions derived from external objects, no interchange of thought or feeling could take place between man and man, and no image from without could ever reach the mind. Hence the deep interest which attaches to the study of the nervous system.

Though there is still much concerning the brain, the nerves and the nature of nerve action, beyond our knowledge—part of the brain indeed not yet being explored—I shall have no difficulty in conveying to the reader, in popular form, sufficient for our present purpose, as to both their construction and functions.

The nerves are cords of a whitish colour and vary in size. Upon close or microscopic inspection, each is found to be composed of a very large number of nerves, or nerve fibres, united by fibrous tissue. Upon more minute inspection, we find that each of these smaller nerves has

an outer protective sheath, an inner white substance, and an innermost rod of semi-fluid matter, which is called the *axis cylinder* or nerve power. This is the essential constituent of the nerve, and transmits the messages which pass along the nerve. A section of an Atlantic cable is frequently used as an illustration of the structure of a nerve. In a section of the cable you will notice a large number of wires embedded in some material, and enclosed in a protective covering. This is what we find in, what we call, a single nerve ; close examination reveals many distinct fibres, each really separated from all the rest, and all held together by fibrous tissue.

The nature of nerve force has so far eluded all research. We know there is such a force, and that it has a mighty influence for good or ill in human experience, according as its laws are, or are not, known and observed. The action of electricity is generally regarded as conveying the best idea of nerve action ; but, whereas nervous force travels at the rate of 34 yards per second, electricity travels at the rate of 462 miles in a second.

There are three different series of nerves, the spinal cord being the great nervous trunk with its source in the brain at the back part of the head. From this proceeds the *motor*, or *nerves of motion*, the *nerves of sensation*, and the *nerves of special sense*, each series having their special function to discharge.

The *motor nerves* convey impressions *from* the brain to their extremities, and their action on the muscular system is seen in all the forms of motion or action. For example, I meet a lady in the street and I raise my hand to lift my hat ; in doing so, the motor nerves act upon the muscles of the arm, and my hand is raised ; and so

with every movement and action of the body. Thus the muscles, or organs of voluntary motion, act in obedience to what may be called the external operations of the mind, and so execute the commands of the will.

The *nerves of sensation* proceed in the reverse order, their functions being to carry inwards the impressions which give rise to the sense of touch, pain, temperature, etc. In the former case, we have action from the centre to the circumference; in this case, we have action from the circumference to the centre. In the one case we have a nerve carrying an order out—all our movements and actions being thus directed; in the other we have a nerve carrying an impression in, painful or pleasurable as it may be.

The third of the series of nerves—those of *special sense*—convey to the brain the impressions derived from what we see or hear. This is the only medium through which any image can reach the mind, or any interchange of thought or feeling can take place between one man and another.

These three series of nerves are quite distinct, but are precisely the same in structure, differing only in their distribution and functions.

Though not necessary for my purpose to enlarge upon it, I ought to state, in this connection, that there is another series of nerves besides those I have noted, with quite distinct functions. These are termed the *sympathetic* or *involuntary* nerves, and have their centres in the neck, chest and abdomen, and conduct the processes of organic life. Their fibres can be traced to the lungs, heart, liver and stomach, forming a dense net-work over these organs,

and supplying the power through which they are enabled to discharge their functions. These nerves are called organic, as they act apart from any cognisance that we may choose to take of them, and, to a large extent, apart even from consciousness. This, however, enlarges our idea of what is meant by nervous prostration ; for it is important to add that, by sympathy, they may be, and often are, materially affected by weakness or disease of the nerves which centre in the brain and spinal cord, as many learn by sad experience.

While much light has been thrown upon the mystery of life and its attendant ills, by the investigations of medical science—the construction and functions of the physical and mental organism being known with considerable accuracy—there is an element still, which has proved, and is likely to prove, beyond solution. There is the nature of mind—the thinking action of nerve matter, and the nature of nerve thought, the origin of which is beyond the pale of physiological science. We may examine the instrument, and understand something of its working, but this conveys very little of the nature of the operation itself. The mind, or soul, is the man ; but a material organism is indispensable for the operations of mind. Accordingly, we know mind only as it exists and acts during life in combination with the living organism, and can no more form a conception of the abstract qualities of mind apart from the body, than of gravitation apart from matter. The living organism will die and return to dust ; the mind, which is the Soul, will never die ; and we have this assurance, that if we accept the provision God has made, and live in harmony with His purpose,

we shall again be clothed with a perfect glorious body, like unto that of the Son of God.

All this, however, in regard to the structure and functions of the human organism, is subservient to its practical application to human needs. It was necessary to show clearly that the mind, which feels and perceives, and thinks and directs, is, so to speak, the truly human or characteristic portion of our being, and that the whole corporeal frame is constructed with direct reference to its properties and wants. If this is so, the practical question follows as to how far man is responsible for the directing of his organism so that it will act in harmony with its purpose, which is the purpose of his Creator. The reader will at once see that this is the crux of the whole matter, and to answer the question forms my only motive for writing these autobiographical notes.

It cannot be repeated too often, that knowledge of the organism itself, its construction, functions, and requirements, is the first essential to a man's so directing and controlling its actions as to maintain it in health, with consequent prosperity in its truest sense. I have shown in a previous chapter that the blood is the life, and that as is its quality and purity, so is the life. This is chiefly so because it sustains and nourishes the nerves, which are the medium of all sensation and—in obedience to the will—of all action. It has been stated that the digestive organs, by which nutriment is supplied, stand in much the same relation to the immediate organs of the mind as the steam in a steam engine to the executive machinery.

Most people know something, and many a good deal,

of what weak and disordered nerves mean. Indeed, the experiences of life, be they peace, happiness, and prosperity, or mental depression and physical discomfort, centre in the nervous system. The condition which yields depression and discomfort is brought about by one or another of two causes. The first of these is the poverty and impurity of the blood, which fails to impart to the nerves proper nutriment. The other is overstrain, through excessive mental work or worry, or from excess in personal, pleasurable indulgence. In most cases perhaps the two combine, when there follows action and reaction—the nervous strain acting upon the blood, and the poor and impure blood reacting upon the nerves.

I have thus endeavoured to show the very close, interlaced connection between the physical and mental organism, and also that both are subservient to the purposes of the mind—that power, apart from the material organism, which governs all. In view then of the important functions of the brain, it becomes a matter of vital importance to the physical, mental, and moral well-being of humanity that this instrument should be preserved in the highest state of health and efficiency. This can only be accomplished through strict observance of those physiological laws to which the body has been subjected. Dr. Spicer's next talk, to which this simple exposition leads, will illustrate the truth of this principle, especially as its bears upon the lives, the habits, the health, and the success of business men.

As the reader will see, my narrative gives the record, in keeping with the position I occupied, of the matters to which my attention and energies were chiefly directed

at the time to which it refers. Hence the changes that come over the scene as time advances—from the records of the recreations and studies of sprightly youth, to the more serious duties and responsibilities of manhood in advancing years.

Taking the reader along with me from stage to stage in my career, I am letting him see the way in which I acquired the knowledge which gave the incentive and direction to my future activities and influence.

I am writing for general readers, most of whom probably know little of the hidden sources of human life, so closely associated with its experiences—often sad and mysterious enough. I trust therefore to succeed in maintaining their interest while I impart the knowledge, which will be helpful, if not indispensable, to their understanding its more direct and practical application in succeeding chapters. As I have said, this chapter is preparatory to Dr. Spicer's next talk, which will bear directly upon it, and show how it all applies to ordinary life. We had many other talks, but the next is the last I will record in this connection before entering upon the fuller responsibilities and the felicities I had been anticipating during the past two years, when both my position and the scenes will change.

CHAPTER XII

ABOUT the middle of my second year in Beechwood the strain of professional work began to tell upon my health. I might have taken things easier, but for my eagerness to make the most of my opportunities of perfecting my equipment for the larger responsibilities I was anticipating. As it was, I was losing some of the youthful bloom and freshness of colour. Miss Spicer, who was now my only real confidant, seeing this, became alarmed, and insisted on my having a rest and change. She spoke to her father, telling him of the amount of extra work I had been doing. So it was decided that I should have a fortnight's holiday. How delightful it would be, I thought, if a small touring party could be got up, which would include Miss Spicer. Without mentioning the matter to her, I wrote to my unmarried sister, still at home, telling her of my projected holiday, and suggesting that she, and perhaps my father too, might form a party, with Miss Spicer and myself for a tour in the Highlands of Scotland. My father could not leave Edinburgh then, but it was ultimately arranged that the party should consist of Mrs. Spicer, Miss Spicer, my sister, and myself. Dr. Spicer accompanied us to London, and saw us into the train at King's Cross for Edinburgh. Arriving at Waverley, we found my father and my sister on the platform to welcome us. Travelling fifty years ago was not so luxurious as it is now, when

third class passengers occupy a palatial car, in which dinner is served with as much comfort as in a hotel.

We spent two days in Edinburgh before starting on our tour, revisiting some of its chief places of historic interest and romantic beauty ; and, of course, I called to see my old friend Dr. John Brown. "What a delightful surprise," he said, as he laid hold of me. He was greatly interested, as I thought he would be, when, in reply to his questions, I told him of my course of life in Beechwood. He was much amused, also, as he listened to the ways in which I had applied his own prescription of a cheerful demeanour, chiefly in cases of mental depression and imaginary ills, of which there were always a number in Beechwood. "Yes," he said, "I often find that the best of medicines for my patients, but I have, on occasion, wished that I could administer it to myself." I did not venture to make a reply to this, but I learned, many years afterwards from Dr. Peddie's "Recollections of Dr. John Brown," that he had occasional severe fits of melancholia, unfitting him, for the time, for medical practice.

Dr. Brown was also much interested as, yielding to his expressed wish, I gave him brief outlines of Dr. Spicer's talks. He said I was greatly favoured in getting such insight into the mysteries of human life in all its aspects. It placed upon me a heavy responsibility for the use I should make of knowledge thus acquired in the position of exceptional opportunity which was opening up for me. He said, "You stand in need of no counsel from me ; I can only pray that you may be kept by the power, and animated by the grace, and enriched by the blessing, of God." He promised to call at my father's house to see me and my friends on our return from the Highlands.

I took no notes during this tour, beautiful and inspiring as many of the scenes were, and notable also though some of the incidents were by the way. And this was owing to the thoughtful care of my Jeannie, who wished me to do nothing but rest and enjoy myself. She did the note-taking, and did it copiously and well. Her notes are before me now, and recall memories and scenes of a very delightful time. But I must forbear quoting here at length from this very interesting record, and restrict myself chiefly to what was really the most remarkable incident of the tour. I have now reached the more practical part of my life story, so that the personal and the domestic in my future career will be confined chiefly to their connecting links.

We spent ten days in the tour from Edinburgh. Proceeding to Glasgow, we took the steamer for Rothesay, where we stayed two days, during which we made a trip by steamer to Loch Long. We next proceeded through the Kyles of Bute and Crinan Canal, with its many locks, to Oban. Here, on the way to the hotel, to our very great surprise, we met Hugh Miller, wrapped as usual in his Scotch plaid. He seemed much pleased to meet my sister and me, and to be introduced to Mrs. and Miss Spicer. He had got run down by over-work, and had come to Oban to recruit. His presence there added greatly to the pleasure of our visit, which lasted for a week, and gave us the opportunity of making several excursions. On one of these—to Staffa and Iona—Mr. Miller accompanied us, and told us many entrancing stories of places and scenes which attracted our attention. He felt specially interested in Miss Spicer, who succeeded in inducing him to talk more than he was wont to do. With Mr. Miller

we climbed the hills which immediately surround Oban—to what is known as the Pulpit Rock, and to the place now occupied by the tower, also known as “Haigh’s folly.” (The Courts recently intervened to prevent its becoming a much greater folly, as Haigh had willed it should.) The views of the bay and its environment, from both heights, we thought most charming, as well as really grand.

After tea at our hotel one afternoon, Mr. Miller and I had a long walk by ourselves, when we had a most interesting talk. He was then his own natural self. At first he seemed depressed, which I could see was but the result of the darkened vision of things which is usually presented to mental exhaustion. I took the liberty of talking to him of this, asking of course to be pardoned for my presumption. He was much interested as I pointed out the way in which mental strain acts upon the internal organs, the nerves, and the brain, and showed him also that his large brain power and mental energy—both abnormally developed—would have to be kept under control, or the results might be serious. To preserve his mental power and usefulness, it was imperative that a portion of his time, daily, should be spent in rest and recreation. He had not seen the matter in just that light before, he said, but his inner consciousness told him I was right. I had secured his confidence, and he talked of subjects which were occupying his mind, and also of the experiences through which he was passing, in a way that was to me quite pathetic. Hugh Miller’s sad end, but a few years after this, was a very painful confirmation of what I had seen, and said to him. It also forms a striking illustration of the next conversation with my uncle which I am about to record.

Our next stage from Oban was to the Trossachs, sailing, on our way, through beautiful Loch Katrine. We stayed the night at the Trossachs' Hotel, returning the next day by Callander to Edinburgh, where we could only remain a couple of days ; but in that time we saw many of the old friends. During our absence my father had arranged for a party of those who had expressed to him a desire to see me and my betrothed. It was a distinguished gathering, and included, among others, Drs. Guthrie and John Brown and Professor Goodsir. This of itself is enough to show that we spent an interesting as well as a pleasant time. My position at Beechwood, with my future prospects, together with the presence of Miss Spicer, were naturally referred to during the evening. Though Miss Spicer made a few notes of the party, I will not stay to make use of them here. One remark of Dr. Guthrie's abides in my memory. He showed great interest and pleasure while Jeannie and I sang a duet ; when it was over, he rose and said : " God grant you, my dear young friends, that the same beautiful harmony may abide with you during the whole of your united career." " Amen," ejaculated Dr. John Brown.

On the following morning we left Edinburgh for London, where we found Dr. Spicer waiting to meet us and take us to Beechwood. The object of the tour had been fully realised, for I was feeling both fresh and fit, longing indeed to resume work.

While I have been recording how my own mental energies had become so strained as to react upon my physical health, it has occurred to me that I may have been, in these last chapters, putting a strain upon some

of my readers, who may not hitherto have been aware of the vital importance to human welfare of the subjects with which they deal. But there must be some, at least, who have not failed to see what they have lost in neglecting what ought to form a leading provision in the education and training of our schools. It is a marvel indeed that it does not, seeing that health, happiness, and success in life are so dependent on man's physical and mental conditions, and these again on his knowledge of how to preserve them in their normal state.

As I continue to show the way in which this lack of knowledge works out in ordinary life, I must remind the reader that this is not a medical work, in the sense of giving prescriptions and cures for human ailments. Indeed, not a tithe is now done in prescriptions and medicines that was done fifty years ago. The medical faculty now recognise that Nature must, to a large extent, work out its own cure. But, until this becomes generally understood, the skill of the physician will often be indispensable to discover wherein the laws of nature have been infringed, and to take steps to remove the consequences of their infringement. As will be seen, there was a comprehensiveness in Dr. Spicer's mental vision of human nature and its many ills which placed him in advance of his time in medical practice. It is one thing to prescribe for a patient what can give little more than temporary relief, and quite another to diagnose his case so as to get at the origin of his trouble or disability, and thus be able to put him on the way to a healthy life.

As I have already said, there are two main elements in the human economy which, Dr. Spicer considered, bear directly upon the condition of business men. These are,

the blood and its purity, and the nervous system and its functions. These being the main springs of existence, they form the centres of human experience, whatever that may be. In our talks on these vitally important subjects, Dr. Spicer and I spent two long evenings. In the first, as recorded in Chapter X. he showed the practical application of my notes in Chapter IX. In the second, as we shall now see, he shows the application of my preparatory notes in the preceding chapter.

Dr. Spicer began with some introductory remarks upon Theory and Practice in Medicine: "There are many," he said, "who know nearly all that is known in regard to the composition, the structure, and the functions of the nerves, but who yet know little as to the relation they bear to all that makes life worth living. Indeed, the very close relation existing between the physical organism and that which governs and controls it—thought, emotion, and will—is still very little understood. If we could so live as to preserve our faculties in normal condition, the body would present little, if any, hindrance to our thinking, or feeling, or willing, but would rather secure us a large measure of comfort and happiness. It is from the abnormal action of the vital elements, or springs in our nature, that troubles, failures, and the mystery so often associated with our existence, come. You have acquired as much knowledge as you well could during the time you devoted to medical training, but my idea in these talks is to broaden your view of human life, so as to extend the scope of the application of the knowledge you possess."

"You mean," I said, "that I should, in a sense, add the

philosopher to the medical man. That is quite in harmony with my own idea, as I acquire further experience."

"Yes, philosopher if you like; but what I mean is that you should be able to diagnose the mental as well as the physical ailments and troubles of your patients, and understand the close relation existing between body and mind. Men frequently inherit predispositions and qualities which largely determine their character through life, and, though not necessarily interfering seriously with it, they are still powerful enough to very often produce troublesome results. You will find that men thus handicapped form a larger class than you at present imagine, but a class which the physician, by his skill and sympathy, can do much to help. He can keep them from becoming worse, as alas, they so often do; and, by a strict regimen and the exercise of will power, they can be restored to a fair measure of health and mental vigour, when, as is by no means unusual, they are on the eve of a break-down. Such then are the things to which I wish to direct your attention in our present talk, so as to show you how the principle involved works out in practice.

"An eminent Q.C., whose home is in Beechwood, and whom you know very well, some four or five years ago came to me in great distress of both body and mind. He was then a rising barrister, with a good presence, and about thirty-six years of age. He had got almost to the verge of despair, because of the conflict he had to wage with physical and mental disability. He was in much trouble, for the possibilities of a successful career lay before him; but there he was, incapable for the moment of turning these to account. One day he might be fairly well, and meet engagements, but not infrequently he could not even

go to London to face the ordeal of his professional duties. Oh, what would he not give to be free of the physical and mental depression that so frequently disabled him and marred his whole life !

“ He came to me, much doubting as to whether medical treatment could meet his case. Since he attained to manhood, he had occasionally experienced physical discomfort and depression of spirits, but nothing so serious as to create alarm. It was during the last two years that his troubles had become more acute ; but it was only during recent months that he had felt any alarm. He had heard of my success with a friend of his ; so, though scarcely hoping that anything could be done, he came to consult me.

“ I listened attentively while he told me the tale of his experience, asking an occasional question to incite him to a fuller explanation of it. I then began with a word of cheer, and told him that I could clearly, in the main, diagnose his case, and I saw no reason why he should not be restored to such health as would enable him, not only to discharge the duties of his profession, but, acting judiciously, to enjoy a fair measure of life’s pleasures and felicities. His face lighted up, even though he could hardly believe I did not take too hopeful a view of his case.

“ The first thing I impressed upon him was that, to aid in his restoration, quite as much would depend upon his own determination as upon any course I should prescribe. He at once assured me that nothing that was possible would be wanting on his part. I must begin, I said, by letting him understand how his case stood. His want of power and his mental depression were consequent

upon a deficiency of nervous energy. This was simply saying what he himself knew, but it had to be said to introduce the important question as to how he had lost that energy, and how it was to be regained. We had to go back to the beginning and face the facts, for it was only by tracing his troubles to their sources that they could be cured. He clearly inherited certain predispositions, both physical and mental, which had ultimately not only been allowed but encouraged to assert themselves unduly. On hearing this my patient was somewhat startled. However, I proceeded. The good qualities with which he had been endowed, and they were many, had in some measure been cultivated while the organs and faculties which predisposed him to disease and prostration had not been studied or restrained, hence the break-down. Had he started his active career with this knowledge, and acted upon it, he would have gone on his way rejoicing—at least with little impediment to his progress. When pulled up, as occasionally he might have been, he would have known the cause of his trouble and been able at once to apply the remedy. His present condition was the result of the slow insidious growth of many years; the proportions of its more recent developments were largely consequent upon the ardent nature of his professional duties. I found these had brought him under considerable pressure, often engaging him upon briefs and papers till after midnight, and nearly as often inducing him to keep himself up by the aid of a stimulant. His lunch was a hasty snatch of something cold with a glass of wine; his dinner he took in the evening on his return home. When he ought to have been resting and recuperating, his exhausted faculties were whipped into further action.

His taking of stimulants—in what most people consider moderation—incited to another excess, which is often associated with married life, and which, more than all other excesses, plays havoc with the nervous system.

“ I pointed out to him how all this acted upon a constitution which required special care. He saw it all, and was prepared to bring his whole course and habits of life into harmony with principles, whose operation would, he hoped, produce a fitter and happier state of existence. I warned him that this might not be quite so easy as he anticipated. Much would depend upon his strength of will in controlling natural tendencies and mastering old habits. This power he might have, and there ought to be sufficient incentive to its exercise in his desire to be free of the condition into which he had brought himself.

“ I am going thus into detail to make it clear to you that I made it my first duty to show the man his condition and how it had been brought about, and also the only possible lines upon which he could be restored. I sought further to impress upon him that a man under fairly normal conditions, after rest and sleep for necessary recuperation, begins the day with a store of nervous energy sufficient for his requirements. But in his case, with nerves partially shattered and weak from overstrain and the use of stimulants, the store of nervous energy was exhausted before he entered upon the duties of the day, with a consequently strong tendency to be worried, flurried, and irritable. Worry was, pure and simple, a disease, attendant upon weak and shattered nerves.”

As my uncle continued imparting to me the fruit of his experience, I followed him very closely, and remarked

upon the way it commended itself to me. It seemed to me, I said, that his method of treating such cases as he had been describing was quite original, unlike that ordinarily followed in the profession. He must, I added, have both observed closely, and reasoned deeply, before he could have discovered a method, at once natural and apparently simple. And now that he had shown me how to make the patient aware of the nature and the origin of his troubles, I anticipated the mode of treatment would be found chiefly in assisting nature to restore a diseased or exhausted organism to its normal condition.

"Yes," Dr Spicer replied, "we must begin as you suggest, by recognising the fact that the underlying principle of all treatment must centre in Nature. Nature, pure and simple, if we were true to it, would enable us to enjoy the exercise of all our faculties. It is when Nature's laws are infringed that such experiences as those of the man whose case I have described have to be endured. Hence the force of Carlyle's remark during our recent visit : ' Violating her laws, he exhausted Nature's patience and involved himself in desolation.' The treatment consists in getting the man to bring his life and habits into harmony with the normal action of his organism. Every organ of his body and brain was suffering the result of severe nervous exhaustion, and so failed to discharge its functions. The nerves were not only overtaxed, but starved, from lack of the nutriment the digestive organs failed to supply. The whole of the digestive system was much congested, aggravated in this case by habitual constipation.

"The first requisite was a fortnight's absolute rest. He demurred to this, but agreed when I told him I would

not otherwise undertake his case. He must rid himself, as far as possible, of all professional cares, and comfort himself with the hope of physical and mental restoration. The next thing was to clear the digestive organs, especially the *Colon*, of their congested matter. To avoid the strong aperients that would have been necessary in this case, I prescribed an enema of warm water, from two to three pints. This I find the most effective mode of clearance in cases of habitual or chronic constipation. This patient continued its use with very great advantage. I also prescribed his drinking a half pint of warm water in the morning an hour before breakfast. This was to cleanse the stomach, which was foul with congested matter. It is of the first importance in all such cases to clear and cleanse the digestive organs, to secure the pure blood which is the source of all vitality. By this treatment the free action of the digestive organs becomes possible. I gave him certain tonics to act as a mild stimulant and means of internal comfort, a special injunction being to keep the digestive canals free from congestion or accumulating matter.

“The next point was to help recuperation by as much nourishment as possible. Special attention was to be given to diet—such food to be taken as would be easily digested and assimilated and prove really nourishing; no stimulants, either with or between meals. Attention was also to be given to recreation, rest, and agreeable occupations. He called to see me every day during the fortnight, chiefly that I might see that my instructions were duly followed. At the end of the first week he expressed himself amazed at the progress he had made, in the relief from brain pressure and physical discomfort ;

and it required all my persuasive powers to prevent him from then resuming his professional duties. At the end of the second week he said he had not felt so well for many years. His difficulty now was to conform to the régime and habits of life which confirm and maintain the health already regained. Here the strength of his manhood was to be put to a severe test. It was easy enough during the fortnight of enforced rest, and while still under the impression of the condition from which he was emerging. But, in the full swing of his profession, and feeling fairly well, to take things moderately, and follow the prescribed regimen, put his will power to the test. This I have always found the most trying part in confirming the health of such patients. I impressed this upon him, and that his health, his life indeed, depended upon his regimen and conduct being in harmony with the normal action of his faculties.

“For several weeks he called to see me twice a week, as I desired he should. This kept him alive to the necessities of his position, and enabled him to arrange his professional duties to meet the requirements of his constitution. Succeeding in this, he enjoyed a large addition to his comfort, happiness, and prosperity. I think I must add to this that, about two months after his first visit to me, he showed his appreciation of the service I had rendered him by asking my acceptance of a cheque for £100.”

“On the principle of paying according to results,” I said. “This was the way in which my friend Dr John Brown allowed all his patients to remunerate his services.”

Dr Spicer said it was his rule with such patients to leave remuneration to themselves, “and I have, with scarcely an exception, been generously treated. Restored health,

to business and professional men who had been struggling against physical and mental disability, was to them a very material gain. It was from this aspect of it they generally rewarded me. I have always felt a special interest in this class of patient, and they have formed a considerable proportion of my patients. To-day I reckoned up eight gentlemen in Beechwood and neighbourhood whose cases were similar, though differing in detail from the one of which I have just told you. In addition to these, there were a number who, being advanced in life when they became my patients, have died, while others have left the neighbourhood ; but those eight are alive and well in Beechwood to-day. Indeed, my patients of this type came from various quarters, those who benefited from my treatment advising their friends who were afflicted, as they had been, to come to me. No two cases were alike, and some were critical indeed ; but the principle of treatment in each was the same, adapted to the varying forms of disease."

When I add that my uncle told me, though briefly, of several other cases, how he treated them and with what results, the reader will not be surprised to learn that it was again midnight before we parted. How much I benefited by these talks I can never tell in this record. The kindly, friendly interest Dr. Spicer took in his patients had no doubt much to do with the success of his treatment of them. He was guided by a great principle—simple enough when understood—and this he brought to bear upon every patient he received. Though his medical skill was, on occasion, taxed to the utmost, he held to his principle : Nature's laws had been infringed or violated, and they must either avenge themselves or have their

demands complied with. And so, diseased organs were restored, and their normal action renewed. It will be easily understood how such a man became the object of the esteem and affection of many of the residents in Beechwood. This was no small part of the inheritance upon which I entered, and my care and anxiety were that I should be fitted to take his place and maintain the traditions associated with his beneficial work. The time was nigh when I should enter upon this duty with its increased responsibilities, and my desire was that I should be able to worthily fill the position which had been so ably occupied by my uncle.

CHAPTER XIII

ALTHOUGH it has all along been implied, I have not, so far, given prominence to the fact that my uncle was a Christian gentleman in a very real sense. Christianity to him was much more than a mere profession ; it was, *in him*, a living, light-giving, comforting, and sustaining principle. He thought of it as comprehensive enough to embrace the whole purpose of God in human life and destiny ; and his conception of God's purpose was at once broad, attractive, and satisfying. It embraced the relationship of God, as his Creator, to the whole man—spirit, soul, body. This being his own conception of God and His dealings with men, and his own experience, it was clear to him that it was the narrow views held by many professing Christians, of God's character and purpose in His relations to men, that accounted for their lack of spiritual vitality and energy.

From the deep interest my uncle felt in me, in my double capacity of prospective successor and son-in-law, it was only natural he should talk to me of this higher, spiritual aspect of life. My training, together with the counsels and the influence of those among whom I moved, as I have shown, was calculated to foster and promote early religious impressions. But I owe it chiefly to my mother's private talks with me, from the time I could understand these things till I left home, that I came to know that Christianity is the power of God unto salvation, to all who

believe and accept the atonement of Christ. It was by a gradual process I came to realise that this meant pardon of all sin, reconciliation to God, and the consciousness of God's love for me, in Christ. Also, that God, by His grace and spirit, would lead and guide me, and make all things work together for my good, according as I trusted in Him. This has been a very gradual, almost unconscious, process of development.

It was not, however, until I came into close contact with my uncle, and felt the force of his reasoning and the illuminating power of his ideas, that I was able to apprehend that larger conception of God and His purpose, which alone can meet the aspirations, and satisfy the wants, of all who aim at realising it.

For the talks of my uncle at this period, to which I have referred, we began by setting apart two evenings, after our professional engagements and duties were over; but, ultimately, we found one evening was as much as we could arrange for. I refer to these more formal talks, as distinguished from frequent informal consultations which we held. I could not, of course, attempt even the briefest summary of my notes of those talks in these pages. The two I have summarised were required to make clear and intelligible the purpose of this book. The others related chiefly to ordinary and extraordinary cases of ailment and disease, in their directly practical bearing and application. Being the result of a long experience, these talks were of untold value to me in my practice, in those early days, in enabling me to gain the confidence of the patients.

I pass now from this period, with the remark that the

time at last arrived when the momentous changes to which I had been looking forward were to be effected. A happy time, indeed, these two years had been, as far as they could be. In affection and mutual confidence my Jeannie and I had become as one, and my uncle and aunt could not have been more kind and considerate ; but my anticipated responsibility had induced much arduous study. It was therefore with a real sense of relief that I saw the end of this stage of my career approach. I should shortly enter upon an extended sphere of practice, but I should also feel more free, and have matters more under my own direct control. And though I should always have to keep abreast of medical discovery and progress, my studies would not be so continuous and arduous as they had been.

It was at the conclusion of our last medical talk that my uncle suggested that we should have one more. He said all our talks had been professional in their character, as it was intended they should be ; but there was an aspect of things which went behind and beyond all ailment, disease, and human trouble : there was the Why and the Wherefore ? Whence come these evils, and Why are they permitted ? He suggested that we should have this further talk on the following Sunday afternoon. And, in anticipation of future developments, a brief summary of this will form an appropriate conclusion to my records of this period.

My aunt and Jeannie having gone to church, my uncle suggested that we should retire to the garden, to a little bower enclosed by trees and bushes, shaded and cool. He

began by saying that he did not think he could enlighten me on, or add to my knowledge of, the doctrines or the principles which formed the basis of our common Christianity. Happily for me I knew these, both in the letter and in the spirit—their power and influence upon heart and life. He continued : “ But there is a great tendency, indeed it is more usual than otherwise, to confine religious knowledge and experience within very narrow compass : In Adam we all fell and became the victims of original and wilful sin, from which there was but one way of salvation—through the Atonement of Christ, and one way of sanctification, by the indwelling of the Spirit of God. But of the existence and power of evil in our nature, and whence come personal suffering, failure, and trouble—to a large extent the common lot—most people have no clear conception. These things are to them an unfathomable mystery. Even godly people are found, with more or less patient submission, accepting personal suffering, much of which is preventible, as decreed of God for their sanctification.

“ I do not say these things are altogether free from mystery ; but I do maintain that the conception and purpose of God in human life have—for practical purposes—in Nature and revealed truth, been made clear, and brought within the intelligence and comprehension of men. In these we discover the marvelous wisdom and benevolence of our Creator, who, having endowed us with powers of intelligence and discernment, treats us as responsible beings. Our Creator foresaw, from the beginning, the conditions under which man, as an intelligent and responsible being, would stand in relation to the original plan and

regulating principle of human life. In God's plan and purpose we have, on the one hand, the possibilities of health of body, peace of mind, and success in life; on the other, we have man, responsible for the exercise of the faculties with which he is endowed, in availing himself of his advantages and blessings. This is a vitally important statement, for it constitutes, when fully grasped, a guide to the nearest approach to a perfect life. It is here the solution of life and destiny is found, which men of great intellect have sought to reach by diverse processes of evolution, and which most of them, at last, have had to confess that they had failed to reach, so far at least as satisfying the wants and aspirations of their own souls.

"Now, wherein lies the sad mystery of many lives, and the unsatisfying conditions under which many more are lived? These may be found, for the most part, in a depressed and hopeless spirit, and this proceeds chiefly from the abnormal action of the physical and mental organism."

Here I ventured to ask if the circumstances of a man's life were not also a frequent cause of unhappy depression.

"Yes, certainly," my uncle replied, "but while there are doubtless exceptional cases, man is not necessarily the creature of circumstances. One has but to realise the conditions and the potentialities of life and make the most of his latent energies in order to master his circumstances. Hence the propriety of inquiring at this point how far the condition and the experience of what is probably the majority of the human race are necessities of existence. If it were so, that the conditions of existence condemn them to their lot, then there might

be cause to reflect upon the benevolence of our Creator's design."

"But might not the question be raised here," I asked, "how it should have been possible for the human race to get into, or find itself in, the condition in which you state the bulk of it is found?"

"It simply shows that men have not used their intelligence and powers of discernment, and hence have not availed themselves of the provision God has made for their redemption and happiness. I have said that the matter is not altogether free from mystery. Men often inherit enfeebled, or even vitiated, constitutions from weak and foolish ancestors. Our ancestry goes very far back, and many of us are born into the world under imperfect conditions. Still, to me it is clear that the conditions of our life contain in them, not only the possibility, but the certainty of health and happiness if we set ourselves to know, and conform to, the laws of our being. Even those who have delicate constitutions can have—as I showed you in a previous talk—a fairly long and useful life if they conform to the conditions of health and guard against certain injurious actions and habits which are more harmful than any hereditary influence. In a word: When God gave us these marvellously constructed and delicately adjusted organisms we call our bodies, He did not give us, for our guidance, the instinct of the lower animals. These, when left to themselves, live as God meant them to live. He bestowed upon us the powers of intelligence and reason, that we, as rational and moral agents, might care for and preserve our higher and nobler faculties in the healthfulness of normal action.

"The practical application of all this, as it bears upon

restoration to health, and the happiness of very many people, naturally follows. But I wish specially to say now that, so far as the purpose of God and the powers conferred upon man are concerned, the sufferings and the failures of so many human lives are by no means a necessity of our creation and existence. The only solution of the great problem of life which continues to tax the wits and evoke the philanthropy of so many, will be found in the enlightening of the people in the purpose of God, for the health and happiness of body and soul ; teaching them at least the elementary facts of the construction and functions of their physical organism ; instructing them also in the direct relationship existing between regimen, habits of life, and the many ills under which so large a portion of all classes of the people groan ; most of all, enlightening them as to the provision God has made for their redemption and admittance into His favour and fellowship."

" Allow me, my dear uncle, to say that I have been following your discourse with very great interest ; it provides food for much reflection. Its applications are as numerous as the circumstances in which people live. If we could get the foundation principle of our creation and the conditions of healthy, happy life, generally understood and acknowledged, I think we should find that the energies of the people would be directed towards a course of life resulting in a happier order of things."

My uncle continued : " I have only dwelt upon this aspect of the science of our profession, in reply to your questions ; and I am pleased that you see the importance of scrutinising it thoroughly, for it forms the foundation

of the true philosophy of life. It was, however, quite another aspect of the matter to which I purposed directing our talk this Sunday afternoon. For there is another vital element directly connected with this mystery of life and destiny to which I have, as yet, only casually alluded. It is that which philosophers, scientists, and physiologists too, for the most part, studiously ignore ; and it is just their ignoring it that prevents their arriving at a satisfactory solution of life's greatest and most pressing problem.

“ I have said that God's conception of human life embraces the whole man—spirit, soul, body ; so that our well-being and happiness depend upon the extent to which we can bring these constituent parts of our nature into harmony with our Creator's purpose in regard to them. They must act in unison before we can realise the combined comfort and happiness of which we are capable. Man being created after the image of God, it is the Spirit—God's spirit within him, latent often though it may be—which distinguishes him from the lower animals. When we awake to newness of life, through faith in Christ, it is by the Spirit that we have fellowship and communion with God. Full provision having been made in the Atonement of Christ for our enjoying this fellowship, our refusing, ignoring or neglecting it, means our depriving ourselves of that which raises life to its highest plane, gives it true consistency—unity indeed, and makes it sweet and refreshing. We cannot get away from man's great need, and the full provision God has made to meet it, if we are ever to solve life's mysteries of suffering and failure, which, to many, appear so hopeless. Acknowledging this, we can now go a little more into detail, though

I need not tell you that I am not a theologian ; but the matters of which I am to speak are vital, and they come within the sphere of the philosopher and the physiologist, as well as the theologian. The constituent parts of our nature, as I have said, make one ; and, it is because this is not understood or recognised, that the difficulties are found in the attempts to solve life's problem.

“ I will now in closing, only further note the fact, that the natural tendency of human nature is to evil—to unduly yield to inherited propensities, rather than to restrain them by the cultivation and exercise of the sentiments of the higher nature. There are cases in which this tendency is apparently neutralised, or at least weakened, by education and culture, and the restraints of good society ; but evil is a natural inheritance in every case. Now observe, that this is fully recognised in God's purpose in our life, and full provision made to meet it. I do not imply by this that God is the author of evil, or is responsible for our tendency to it. It is enough for me to attain to a true conception of the condition into which I was born, and in which I find myself ; and, realising my own personal responsibility, to set myself to discover what the Creator's purpose in my life is. Then follows the inquiry into the provision He has made for my rising to the full height of attainment possible for me. This is the only course any one can follow who would get into harmony with God's purpose in his life, and enjoy the privileges and blessings He has put within his reach. To sum it up in a word : God's purpose regarding us, though some may not know it, is, that we should be brought under the influence of His reconciling favour, so as to fully enjoy the benefit of His love and care.

“ I have spoken of our natural tendency to evil, and we often hear or read in religious phrase, of man’s helpless condition, so far as his own will and efforts are concerned : all of which sounds strange after what I have said as to what can be done by a knowledge of, and obedience to, the laws of our nature. It is just here where the unity of the component parts of our nature has its fullest application. Our natural tendencies have to be counteracted by another influence. ‘ The Spirit of God witnessing with our spirit ’—to use the Bible phrase—acts upon the will, and enables us to subdue the evil and cultivate the good. It is the simple truth, though but little realised, that the great bulk of men never have, and never will, *of themselves*, have the full power to control their natural propensities and tendencies. The Old Testament, from beginning to end, is but a record and illustration of this fact. All history indeed, sacred or profane, testifies that the natural tendency of man is to evil, making for further physical, mental and moral deterioration. Hence the fall and disappearance of nations that were once in the van of civilisation and prosperity.

“ Withal, there remains this notable fact, that men of intelligence and capable of reflection, cannot leave life and its conditions as they find them. Some solution of their mysteries must be found ; and so, peering into, and speculating upon, the unknown and the unknowable, they conclude, and publish it abroad, that they have discovered the key to life’s mystery, and solved the great problem. Then there are always men of some intelligence and reflective power, who have been waiting for some such discovery, and they accept it as the best that has been made. But within less than a generation in

most cases, the solution has failed to satisfy, and it is superseded by another ; and so it has gone on for the last hundred years. Yet, how simple it all is, when we fall in with God's plan and purpose. If men would but study what the word of God reveals, they would find in it the true, and the only solution of life and destiny. When faith accepts revealed truth, we reap in our experience the infallible evidence that it meets our every need ; and we learn how to make the best of our life.

"I have confined myself to one aspect only of this great subject—the adaptation of God's plan and purpose to the needs of the condition in which we find ourselves. I had intended including in our talk more of the personal experience of God's redeemed ones. We may talk of that on some future occasion."

I need not add to the record, that this last was the most impressive of all my uncle's talks. He wished it to be so, and must have carefully prepared himself for it, in thinking out well what he meant to say ; it all followed so naturally, one aspect of the subject leading on to the other, as he unfolded the plan of God in human life. He was, however, careful to inform me, that it was not from any idea of my personally needing such lessons as he had been laying down, that he had spoken to me as he had done, but because the position I occupied, soon to become more widely influential, would bring me into contact with people of widely divergent views and experiences. I should have opportunities other than those strictly professional ; a clear apprehension of the Why and Wherefore of human ills and needs would therefore greatly aid me in taking a just view of the cases with which I should

have to deal, and in adopting the best mode of treating them.

I was astonished at the time, and I am more astonished now, at the easy way in which my uncle grasped, what must be considered, the most momentous of all human problems. When I state that our talk occupied quite an hour and a half, it will be seen that the brief summary I have given in these few pages, affords but a very inadequate view of its scope and value. It contains its leading features, but it lacks the wrought-out detail of personal and practical application, such as will appear in subsequent chapters under a new order of things. I took a few notes while we were together; but my uncle having revised my extended notes, enables me to give these outlines of vital truth. They made an abiding impression upon my own mind.

This being the last of our more formal talks, my uncle concluded with some very touching remarks personal to myself, too sacred perhaps to be recorded here. They referred to my personal and professional qualifications, and the judgment he had formed of me during these two years, and the position I was so soon to occupy. For some months past the whole matter had been revolving in my own mind, and my uncle's remarks—so considerate, so kind and affectionate, quite broke me down. He spoke from his own point of view as well as mine, and said that his anticipations were now about to be realised.

I have already referred to my sensitive temperament, and though, in the main, it was both cheerful and hopeful, in the quiet of my own chamber, I had times of serious reflection, when, on such occasions, I have found relief in tears. No one could have less, so far as position

and prospects were concerned, to fret over, or more to be thankful for : it was the very abundance of my blessings, taken in connection with my own conscious limitations, that moved me so deeply. I say this, though there were probably few exceptions to the belief, that my career, so far, had been a success. And yet I question if there is any reader who can take a comprehensive view of life, in its many varied aspects, who will not understand something of the impressions and the experience I here record.

After our talk in the garden, and while we were having tea indoors, I felt that I must have a long confidential chat with Jeannie—my never-failing source of sympathy and comfort ; so, at my suggestion, in beautiful sunshine, we went for a walk after tea. As a rule, our walks and talks were cheery enough, and, more recently, we had much to talk about, in view of the impending changes in our position. On this occasion I felt in a somewhat serious mood ; and it was never necessary that I should put on forced airs of cheerfulness with Jeannie, when I felt like this ; she was as much in her element in talking of the serious things of life as of the gay. Not by the usual path through the wood, but by a more circuitous route, we reached the seat on the little hill—a hallowed spot then, and ever since sacred to memory.

We were just on the eve of the changes we had been anticipating since my settling in Beechwood ; and it was probably under a sense of relief from the discipline to which I had voluntarily subjected myself during that period, that there had followed a reaction which had cast over me a depressing influence. The talk with my uncle

in the afternoon seemed to bring the whole position, past, present and future vividly before me, with its advantages, opportunities and responsibilities ; such retrospect and prospect making a deep impression on my sensitive mind. Here I found a blessed antidote, as I told all that was in my heart to the one dearest to me on earth. She could fully enter into it all, remarkably so for one of her years. She said, that under all the circumstances, mine, as I had expressed it, was a perfectly healthy state of mind and spirit. The position opening out to us involved many responsibilities, with which she herself was much impressed. But we had every encouragement to go forward : God had blessed us hitherto, and, if we relied upon Him, He would bless us in the future, as He had done in the past ; even though, as we might be certain, we should find crosses in our path. A sense of one's limitations would naturally lead to a humble state of mind, but this was more likely to lead to success, than the self-confident spirit, which was often the precursor of failure.

These were words of truest wisdom ; and it was with a heart grateful to the Giver of all good, that I took her hand in mine, and pronounced her the greatest of all my earthly blessings. It was then I began to tell her some of the things that had excited my ambition during my probationary period, and towards which my efforts, in part at least, would, in the future, be directed. I had so far succeeded in fairly well securing the confidence of the patients, that I had no special anxiety as to the practice being wholly transferred to me. Already to some considerable extent this had, by a gradual process, been effected. I have already stated that it had been Dr.

Spicer's habit to devote one evening a week for the giving of gratuitous advice to the working and poorer class of the community. For some months I had undertaken this duty. The experience I thus gained had opened my eyes to the sad condition of many of that class, physically and mentally ; and as, to me, the chief causes of it all were apparent enough, I felt a growing desire to do something towards ameliorating their sufferings and general depression. It was not long before an opportunity occurred through which I was brought into direct contact with a section of the working class. But of this more in due course. Miss Spicer fully sympathised with my desires ; indeed, her mother and she had made a habit for some years of visiting the homes of the poorer class with a view to improving their domestic arrangements and comfort. She told me she had already been resolving in her mind to continue these visits, but in a more systematic way, in conjunction with cases of distress revealed by those who came weekly to see me.

The nature of the practice, as well as my being, as I have said, the honorary secretary of their social club, had brought me more into relations with business and professional men than with any other class. I had thus opportunities of seeing that there were many ways in which even this class might be enlightened, as to their making the best of life for health, success and happiness. I had here an object of ambition outside the remunerative aspect of my practice ; for my position as a medical man would give me opportunities of dealing with those deeper sources of human infirmity and weakness, such as no other position could give.

Thus we two talked of many things in anticipation of the new life upon which we were shortly to enter. I only mention those here which may come up again in succeeding chapters. Nor could we at this juncture fail to recall how highly favoured we were ; how many and how great were the privileges and advantages we enjoyed. Though these had followed us both from our birth, we had discernment enough to understand that ours was not the common lot, and that the position we were so soon to occupy carried with it its own responsibilities.

On our return I spent the Sunday evening with the Spicers. Seeing Jeannie and me together, on the eve of very material changes both in his own position and ours, the venerable physician became enwrapt in a mood at once retrospective and prospective. The consummation of the hopes he cherished when he first suggested my entering upon a medical career, hopes which had often cheered him since then, was now about to be realised. It was under apparent emotion that my uncle dwelt upon the way in which everything had contributed to the fulfilment of his ideas and plans during the two years I had been settled in Beechwood. The comparative retirement of which he had for many years dreamed was coming to him in a way peculiarly acceptable—a way such as he could not have thought possible when he first began to think of it. In leaving the old home, he could have no greater pleasure, he said, than to see it continue to be occupied by his own child, allied to one to whom the practice would virtually be transferred—one who, while the son of his own sister, had been adopted and loved as his own. And so the talk, in which

we all ultimately took part, went on, and was concluded by my uncle invoking for us the protection, the guidance and the blessing of the same kind and gracious Providence by which we had been led and kept hitherto.

CHAPTER XIV

THE events to which the preceding chapters have, from stage to stage, led up, created, naturally, a great upheaval in the ordinary routine and history of the Spicer family. It was neither sudden nor startling, for it had been contemplated for a couple of years ; and months before it arrived arrangements were being made, and, in many of their details, carried out. Still it was, and was felt to be, a new era in their family history. The doctor was to retire from the practice he had conducted for thirty years, and to give his only daughter and child in marriage to his successor, giving up to them also the house and home—the happy home of the whole of his married life. But, as he himself said, the compensation supplied by the new order of things far outweighed any sacrifices involved in giving up the old.

I will not stay to give minutely the details of the necessary arrangements ; the events themselves have already been pretty fully stated and anticipated. My uncle proved himself faithful in the fulfilment of all that he had promised. Having bought a charming villa in the outskirts of Beechwood, to this he and my aunt were to remove, and in it they were to make their home. Dr Spicer, I may say, was not bidding a final farewell to the profession he loved and adorned. I have already stated that he had frequently, in the course of his ordinary

practice, been called in for consultation as a specialist in certain nervous diseases. For this he would continue to hold himself available, but would make no effort to increase his practice as a consulting physician. Then there were a few of the older patients whom he had to pledge himself to visit. It was also arranged between us that, in serious and complicated cases, he would attend when asked to do so, receiving, of course, specialist's fees.

The new villa being smaller than the old house, several of the larger pieces of furniture of the latter were allowed to remain, the villa being handsomely furnished in a style more in harmony with the altered circumstances. My uncle also made it his business to see that the house from which he was retiring lacked nothing that was necessary for the convenience and comfort of the newly married couple, when they should return home to occupy it.

Here then I found myself at the close of the second, and on the eve of the third, great epoch in my career. The second period is comparatively brief. It forms, however, a very important link between my early life, upbringing and education in Edinburgh, and my final settlement in the position in which my life's work was done. In my records of this middle period, very little is said of the events, social and domestic, in which I took part. In the usual way, there were several very interesting social gatherings at the old house during that time, these, on occasion, including persons of note. Then in regard to my home and family life—for I was as one of the Spicer family—I had all the comfort and the happiness which mutual confidence and affection could yield. By my uncle and aunt I seemed to be regarded in every way

as a son ; they could not have done more for a son than they did for me. They did more for me than they could for a son, they gave me their daughter, and, making her and me their joint heirs, they put us in possession of our inheritance before the time. I will not stay to dilate upon what Jeannie was to me during those two years. In our interests, our cares and our joys we were one. In addition to a mutually growing affection, in our tastes and aspirations we continued to have much in common. When I add to this that I was fully occupied with my professional work, it will be easily understood that the time seemed to me to pass very quickly.

With all this apparent serenity, these two years brought me not a little anxiety. As I have already said, I was desirous of turning my opportunities to good account, that I might be fitted for the position to which I was looking forward. My entering upon medical practice, the time and thought given to my uncle's talks, and much reading and study, formed a combination of interests which largely engaged my energies and engrossed my thoughts. Hence the notes in my diary of that period are chiefly devoted to these matters, while those on the social and domestic life are very brief. I may say, however, that they all the better, on this account, fall into line with this chapter of my reminiscences as it bears upon my purpose throughout. For my one object, so far, has been to convey to the reader what I discovered during my educational course, of which those two years formed not the least important part.

It was not merely as a medical man, student and practitioner that I observed and studied and investigated as I did ; but as one profoundly interested in the final

issues of human life, and in the inscrutable mystery which has, to so many, been associated with its physical suffering and disability ; its mental distractions, depressions and derangements ; its moral obliquities and its spiritual obscurations, distortions and failures. My object was, in a word, to discover, if it were discoverable, the purpose of the Creator in human life as we find it.

My desire, therefore, in this book, is to take the reader, as far as practicable, over the ground I so carefully travelled, so that he may gain such an insight into his physical and mental organism as will enable him to form some conception of the Creator's marvellous wisdom and beneficence, as they are revealed in his own constitution and history ; and I know not how otherwise than by these records of my career my object could be so effectively gained.

These two sections of my autobiography are therefore meant to be much more than a narrative of events leading up to its third and last section. They are intended to put the intelligent reader in a position to apply the fundamental principles of human life to the varied facts and experiences with which he finds himself face to face, day by day ; and to enable him to follow, with clearness as well as with interest, my story, as it will be continued in the next section. That will deal with my application of those principles to the various classes among whom I laboured.

Coming now to the important events which had been looked forward to so hopefully, it was by common consent agreed that the marriage, both in service and ceremony, should be as simple as possible. It was desirable, and indeed indispensable, that a becoming recognition should

be made of the important changes that were about to be effected ; but it was thought best that this should not be done at the reception after the marriage, but after our return from the honeymoon. In this way the occasions of the marriage, and of my installation as Dr Spicer's successor and the occupant of his house, and also of the doctor's retirement, would come under one celebration.

Miss Spicer, in addition to her other accomplishments, was nothing if not practical, and so was opposed to large and unnecessary expense upon what was mere custom and precedent on such occasions. These are small matters for me to note here ; but they mark a feature in the character of my betrothed. She was to continue in the same house, so that life for her, in many of its ways, would continue as before. Instead, therefore, of filling up her wardrobes with new attire, her trousseau embraced but little more than was necessary for the occasion. Preferring a quiet life in regard to all such matters, I gave a ready acquiescence when her proposals were submitted for my approval. To me always, the plainer and neater she dressed, the more charming she looked. In her case, nature unadorned was adorned the most. But I must forbear saying here many things I want to say.

In all our plans, those in the old home in Edinburgh—my father and sister—were naturally much interested. As before, notwithstanding my relationship to the Spicer family, my father would have all the impending changes put in proper legal form. After correspondence with my uncle and myself, new articles, on the lines already stated, were drawn up, signed and stamped. There was no difficulty about this, for it was no mere matter of business

in which each was trying to make the best terms for himself ; I had, as I had good reason to have, perfect confidence in my uncle, and, after a little talk with him, left all details with him and my father.

It was our wish that the marriage should be a comparatively quiet affair, but the family being so well known, it created considerable interest in Beechwood. Our own retinue was not large. My father and sister were the only relations who came from Scotland ; and only a few of the inner circle of the friends of the Spicer family were invited. But, when we got to the church, we found it well filled with our local friends and well-wishers in Beechwood.

After the ceremony and an informal reception and luncheon, my wife and I set out for Bournemouth. It was suggested that we should have a little tour on the Continent, but this did not commend itself to either of us : that would come at some later period. Though we had no cause whatever to be anxious, and everything was calculated to encourage our hopes, still, we did not think it desirable, with the new position immediately before us, to sever all connection by the distractions of a Continental tour. The prospect of a quiet time together had greater attractions, and it was to us filled with happiness. We both had the feeling of a peculiar sense of freedom, even though we had known nothing hitherto, in our home relations, but the bonds of love. Jeannie was now a wife, and would be, when she returned, the head of her own home. I had ceased to be an assistant, and should now be the acknowledged head of the practice, occupying the house which had been, and would still be, its centre, and the place of him who had so long been its

head. A time of quiet enjoyment was therefore the most appropriate for such an occasion.

Bournemouth is specially adapted for just such a holiday as we wanted. We spent much of our time in its beautifully shaded gardens ; the Invalid's Walk we considered a charming spot. Here, during our fortnight's stay we spent many happy hours together. We made several excursions ; one to Wimbourne and its ancient church and Chained Bible ; another to Swanage and Corfe Castle. We also went to Ryde, Isle of Wight, staying there two nights, and making a little tour round the coast to Ventnor, Sandown, Shanklin, as far as Black Gang Chyne, branching off to Carisbrooke Castle on our return.

My uncle and aunt had undertaken to see that all the necessary arrangements in regard to the two homes were made before our return ; so that they received us in the house which was now to be ours, and moved to their new home the same evening, where everything was ready for them.

It took some little time of course before things in the new position were in complete working order. My uncle had prepared a circular letter, to which was appended a note of my own, and this was sent to each of our clients. Its announcement, however, had already become very generally known : but as ten days elapsed before the installation ceremony was held, my uncle made one more round of his usual visits to the patients, and continued visiting some of them till I was formally introduced as his successor. Even then his absolute retirement was a process extending over several weeks.

His remaining in the neighbourhood made this unavoidable.

As soon as we could, with propriety and convenience, we began to prepare for the meeting of friends and clients in Beechwood. Our clients included many dear and personal friends, and it was desirable that we should invite as many of them as the old home (new home to me) would accommodate. The rooms were so arranged that fairly-sized drawing and dining-rooms could be made into one ; so that we had a goodly company, embracing all the leading inhabitants of Beechwood. It did seem singular indeed, to see me at the head of the table and Jeannie at the foot, as host and hostess, with Dr. Spicer on my right hand, and Mrs. Spicer by her daughter's side. It was the expressed wish of Doctor and Mrs. Spicer—though we both demurred to it—that we should take our rightful positions. They were with us, however, as we received the company on their arrival, peculiar feelings being evoked all round, by the fact that this was the last occasion on which our seniors would act the part of host and hostess in the old home. We did not, as we at one time thought of doing, specially invite old and dear friends from Edinburgh and London, thinking it better to confine the gathering to those in Beechwood who were personally interested in its objects.

In her usual desire to combine the perfect freedom of the guests with harmony in the arrangements, my wife had prepared a programme of the proceedings, which still left it open for any one to contribute, either by a speech or by music.

The repast over, Dr. Spicer, at his own suggestion, took the chair, and considered it well to begin the proceedings

by at once referring to the more special objects of the gathering. His rising was the signal for a very warm reception. He said two years had elapsed since many of those present had honoured Mrs. Spicer and himself with their presence, to welcome his nephew, Dr. Blackwood as his assistant. "I intimated then, as far as I could, what my ultimate purpose was. I said I would do my utmost to facilitate his securing the confidence of my clients in Beechwood, though for obvious reasons I did not say what future developments would depend upon his doing this. Dr. Blackwood has succeeded beyond my expectations, in making himself acceptable to most of you. (Hear, hear and cheers). I can bear testimony that no one could have applied himself more earnestly or done more to secure your appreciation, than he has done. Mutual confidence between us, well-nigh perfect, has enabled him to avail himself of such help as I could render him; and, though I do not anticipate that he will require it, the same will continue to be at his disposal.

"It now only remains for me to say, that one of the chief results of Dr. Blackwood's success, as you already all know, is my own retirement from the practice, which I now formally transfer to him. I think I may congratulate you upon my having the satisfaction in my retirement of thinking that very little, if any, sacrifice is involved on your part, as Dr. Blackwood has, I think, proved himself quite as competent to occupy the position as his predecessor has been, which is as much as I need say at present on that point, as my nephew requires no commendation at my hands. As I am not leaving the neighbourhood, I shall still be available in special cases,

if my advice is sought ; but I henceforth cease to be officially connected with the practice.

“ I must also note the fact that you honour us with your presence to-night in order to celebrate another important event in connection with my retirement—the marriage of my daughter to my nephew and successor. I could not have done more towards helping him to help you, than by giving him my own daughter, as I know she loves him and will take care of him.

“ I now vacate the chair I have occupied for upwards of thirty-five years, and ask Dr. Blackwood to take it ; and I trust he may be spared to occupy it for as many years, and prove himself worthy of the same kindness—in many cases affection—which you have throughout bestowed upon me.”

Here Dr. Spicer took me by the hand and placed me in front of the chair he had vacated, and after a moment's pause I sat down. The scene was enacted in perfect silence. There was a mixture of feelings, one set neutralising the other ; the feeling in regard to Dr. Spicer's retirement, neutralising for the moment the feeling in regard to my accession. I felt very small, in more than one respect, as I sat in the chair my venerable uncle had just vacated. But the company was waiting for my reply, so I pulled myself together and faced it. I began by saying that I would not venture to express what I felt just then. “ However, the feeling of responsibility which nearly overpowered me, for the moment, as Dr Spicer vacated his chair and position, that I might occupy them, is greatly modified by the encouragement I have ; first, in the very cordial reception you accord me as I rise from the new position to address you ; and second, in the fact that I

do not come before you as a stranger. I have been going in and out among most of you during the last two years, and am well known to all of you ; and your confidence in me during that time, I take as assurance for the future. It is my purpose to devote myself to your interests so far as you will require and permit me to do so ; for, as some of you already know, a doctor can occasionally minister to other than bodily ailments. The lady whom I am now proud to call my wife (cheers) will be helpful to me in many ways, and to you I hope in some ways, in my professional work among you.

“ There is much that it might seem appropriate to say on this occasion as to what I owe to Dr. Spicer, and also to your forbearance and confidence, for any fitness I may possess for the position I now occupy. I think, however, that Dr. Spicer and all of you already know what I feel about these things. I will only further thank you for your presence on this auspicious occasion.”

A number of speeches followed, notably one by the barrister—Mr. Wade—to whom Dr. Spicer made special reference in one of his talks recorded in a former chapter, the purport of all of which may be imagined. Then there was no lack of music. I have, on a previous occasion, referred to a musical circle we had in Beechwood ; it will be understood therefore how we had solos, duets quartettes all in bright and cheery form. All this I will not stay to record in detail. As this gathering and its occasion marked the close of what I have termed the second period of my career, and introduced me to the third one, it was necessary I should make a note of it. My story will now show me acting on my own initiative and responsibility.

Reminiscences

PART III

Philanthropic



CHAPTER XV

IT was not till my retirement, when both my wife and I were advancing in our eighth decade, that I decided to prepare my reminiscences for publication. When I had reached this stage of my progress, I suggested to my wife that I should read to her the two preceding parts. I knew from experience the value of her literary judgment, for I had consulted her from the beginning of my undertaking, and I was therefore anxious to hear what she had to say respecting its execution so far. We devoted one whole week to this. Naturally, to us it was an interesting story; and interjections, questions and remarks of various kinds rose to the lips, now of one and now of the other of us, so that I had ultimately to bargain for the reading only, until the last sentence should be reached. The late hour at which we finished necessitated a postponement of opinion until the next day. Perhaps this was well, for it gave time for reflection.

My wife's judgment was that, so far as my main purpose was concerned, I had succeeded fairly well; but that I had also succeeded in drawing a most flattering picture of myself as a very able, amiable and exemplary young man. There was an almost sarcastic tone in her voice, as she added: "Some of your readers will wonder, as they reflect, that one so good should have lived so long!" As to herself I had made her quite angelic, carefully

avoiding, however, to furnish her with wings, lest she should soar aloft !

Such were the remarks to which I had to listen the following morning as we spent a quiet hour together in the garden. I confess that they surprised me, for they pointed to things I had not intended, nor had they occurred to me while writing ; but as my wife's criticisms, even though expressed in a somewhat bantering tone, may express the feelings of others, I must say a few words in defence of the style I have adopted.

This is an autobiography written with a distinct purpose, which is apparent throughout ; and therefore the incidents which I have selected from my personal history and my professional career are such only as bear more or less directly upon that purpose. Essentially eclectic, my method constrains me to make room in my narrative only for such special events and influences as have formed my character, furnished my mind, and developed my powers and habits of observation, and which will, I hope, interest and enlighten my reader and, at the same time, bestow some real benefit upon him. Had I availed myself more largely of the materials in the three bulky manuscript volumes of my diary, light and shade would have appeared in more equal proportions ; but I could see nothing to justify such a course. It may well be assumed that a sensitive soul, with the reflective faculties fairly well developed, had its full share of conflict with the natural propensities inherent in human nature, even though, as has appeared, the influences under which I was reared tended chiefly to virtue and godliness. Yes, I have had my conflicts all through life ; they are not related here ; they belonged to the inner man of the heart,

and are known only to God and myself. Happily there is victory in every conflict for him who relies upon the grace of God for strength and courage and constancy. All this will become more evident in subsequent chapters—in the sympathy I was found able to extend to those less highly favoured in education and training than I had been.

Another remark of my wife, which may also occur to the reader, was, that the larger part of what I had written, upon matters which did not receive from men generally the attention which their vital importance demanded, was what had been imparted to me in the course of my own education and training. She said I was quite entitled to have taken a higher position and drawn more copiously from my own resources than I had done. A natural remark this, perhaps, from an appreciative and affectionate wife.

Had I desired to earn distinction for myself, I should have found more than enough in my work, professional and special, during the third and last part of my career, to have filled my book. What I became, and the conceptions of life and its possibilities which possessed me, were largely the result of my early training and the influence of those with whom I was brought into contact. My one idea has been to convey to the reader the conceptions and impressions by which I, myself, had been moulded up to the time of which I am now writing ; my object being to lead up to the application of principles vital to practical life ; and this will be dealt with in subsequent chapters.

But to pass from this digression, I resume my narrative. On our return from our marriage tour, we found that everything that could be devised for our comfort and convenience had been attended to. Enough of the original

furniture had been left to preserve the leading features of the old home. My uncle had kindly undertaken the entire duty of the practice during my absence, and, with the same kind consideration, he continued to attend a few of the patients after my return until I got fairly settled down. The new experiences, involved in our having to take the place so long occupied by Dr. and Mrs. Spicer and play the part which they had played so admirably in the social life of the community, soon convinced us that it would be necessary for us to have some definite principle to guide us in the conduct both of the private and of the social departments of our home life.

The practice, as I have said, was select rather than very large, though, notwithstanding the continued removals from a fashionable suburban neighbourhood, it continued to increase and was quite as large as I could comfortably undertake. As a rule, I made two rounds of visits daily, one in the morning before lunch, and one in the afternoon. Between six and eight o'clock, from Monday to Thursday evening, I was in my surgery with calling patients, and for an hour or more, if necessary, I was occupied with prescriptions, correspondence, etc. I still continued my practice of early rising, for morning was my only time for such reading and study as I found both desirable and necessary. Then I arranged for two hours' interval at lunch-time. But while man proposes, circumstances often dispose, especially in the life of a medical man.

I mention these things chiefly to note the luncheon interval, which, as far as possible, was kept sacred. This was the quiet time which my wife and I devoted to each other; for even during my busiest years, we have never ceased to be lovers. For these restful, confidential chats

we frequently retired to the garden, to the shaded bower to which I have previously referred ; and they formed a happy compensation in a life of many activities, during which, as I shall show, both my strength and ingenuity were occasionally taxed to the utmost.

I now record a matter which some of my readers may count trivial, but of which others will recognise the importance. Almost immediately after the installation gathering, we were besieged with invitations to parties which friends arranged in honour of our marriage and settlement. Then, as a matter of course, a great many of our friends and neighbours favoured us with calls of ceremony. We had therefore to consider what course it would be best for us to follow in regard to these things. The main purposes of our life demanded our first attention,—their claims were paramount. Social life and festivities, though not to be disregarded, had to take a second place. As my professional engagements could not be sacrificed, we resolved that we should not receive friends in any formal way during the first four days of the week. All my patients were to be informed that I should prefer, as far as possible, to have Friday and Saturday evenings free, and these were usually made the occasions for social gatherings and other forms of recreation. We usually invited friends for Friday evenings, when music formed a feature of the entertainment, leaving ourselves free to accept invitations for Saturday. The idea to which we thus gave effect had been impressed upon us by Dr. Spicer, as one which would tend greatly to the comfort and convenience of daily life.

But while we felt it necessary, both for healthy recrea-

tion and for the maintenance of friendly relations with our clients and neighbours, to devote some of our time weekly to social functions, our hearts were really set upon something more and better. We had not forgotten the vows we had made during the walks and talks previous to our marriage, and we still realised that the special advantages, which it had been our lot to enjoy, carried with them duties and responsibilities which we could not neglect. My convictions as to the possibilities of life, far beyond the general experience, for the health, success and happiness of all classes, made me feel anxious to impart the knowledge I had acquired to all who came within the range of my influence. But I had no thought of blazing my intentions abroad ; opportunities of quietly disclosing them would be sure to present themselves, both in my professional and in my social life in Beechwood. Many of our little schemes were concocted during our quiet, reposeful talks under the bower in the garden. Speaking, for the moment, as the retired physician of long experience and extensive observation, may I venture to remark that I have great faith in quiet confidential talks between husband and wife. They make for the confidence and affection which form, in married and family life, the highest standard and measure of human felicity. I have always been a lover, and, I may say, sometimes a promoter, of well-ordered harmony in home and domestic life. For I can recall a few cases during my career in which my position as family physician gave me opportunities of producing it where it did not exist. When mutual confidence ceases, so usually does domestic felicity.

I had, as I have said, in my own circles, ample oppor-

tunities for the exercise of any philanthropic aspirations I might feel. These were at hand in the relations I had already formed with both the business men and the working men of Beechwood. I was Hon. Secretary of the gentlemen's club, and I had a goodly number of its members and their families among my clients ; and, being on familiar terms with most of them, I made a point of discussing business matters and business life with them as opportunity arose. On these subjects some of them spoke very freely,—the more freely as they knew pretty well what my ideas were upon life generally. The use to which I turned these talks will appear in a future chapter.

I have already referred to Dr. Spicer's arrangement for giving up two hours of one evening a week for gratuitous medical advice to the working and poorer classes, an arrangement which I ultimately continued. The doing of this afforded me ample opportunity of procuring, at first hand, a knowledge of their physical, mental and material conditions, and of the aims, aspirations (if any) and influences by which their lives were animated and governed. There was a manufactory a little way off which employed a number of workmen ; some of these, with others, formed a Club or Institute, in a room in which they were wont to spend their evenings. For recreation they had various games, and for information and instruction they had newspapers and magazines. When their ailments brought them to me for advice, the interest I took in their general welfare led ultimately to my being regarded as the working man's friend. I suggested that they should have special meetings occasionally for the formal discussion of social, political and

perhaps also literary subjects. They did as I suggested, and they sent a deputation to ask me if I would accept the position of Hon. President of the Institute. To this I agreed on the understanding that the position was a purely honorary one.

It had become a habit of mine, begun years before, and continued after I got into the full swing of my practice in Beechwood, to turn important events and opportunities of acquiring knowledge to practical account, first for my own sake, and next for the sake of others, that they might share with me in the lessons they taught and in the benefits they conferred. It was to this that the two hours gained by early rising were chiefly devoted. To these quiet hours of study and reflection I owe, perhaps more than to anything else, those comprehensive views of life and destiny which are brought into prominence in the following chapters. And here I would declare my strong conviction that, if people generally would but systematically give up a small portion of time to consider and reflect upon matters vital to their own welfare and happiness, asking God to guide them by His grace, the result would be marvellous indeed. It is because people will not look seriously and earnestly at things which directly concern them, and, guided by Nature and revealed truth, think for themselves, that so many become the helpless victims of circumstances and of pretentious but vain speculations which are continually being propounded.

The chief result upon myself of those quiet hours of reflection to which I have referred, as it bears upon the book I am writing, was the impression made upon my own mind of the possibilities that life offers to every class

of persons. I felt that, while people of all ranks and classes are groaning under ills that they reckon inevitable, the purpose of life is so clearly revealed in our constitution and intuitions as to make its realisation possible for all who earnestly seek to know themselves and to turn their powers and opportunities to worthy account. Their reward is found in the enjoyment of a peace and a satisfaction of which the world knows but too little.

In coming now to the application of these principles to the different classes and grades of men,—as all classes, high and low, are really subject to the same great laws,—I will first show how this works out among those in high life, who are in many respects much more favourably conditioned than the large majority of their fellow-mortals.

My duties and engagements in Beechwood allowed me but few opportunities of mingling with the nobility and those in high life, though I might have had plenty, had I chosen to embrace them. My uncle's circle of friends included a few men of light and leading, to most of whom I had been introduced. Then, several of those who, in my time in Edinburgh, were included in my father's circle of friends, now held legal appointments under the government in London. One of these, to whom my uncle was introduced on the occasion of his last visit to Edinburgh had paid several visits both to my uncle and to myself at Beechwood. On returning one of these visits I met Lord Chief Justice Campbell, who was an old friend of my father's and to whom, during my student days, I had been introduced in Edinburgh. He seemed much pleased to meet the son of his old friend in London, and we had a nice little talk together. Referring to my father's inten-

tion and wish to make me a barrister, Lord Campbell was kind enough to say I might have risen to distinction at the Bar. I told him I was well satisfied, and had found a sphere entirely after my heart. "Well," he said, "after all, that is everything." He was much interested as I told of my position at Beechwood and the efforts I was making to enlighten both the business men and the working men there. He introduced me to his wife, Lady Stratheden. Seeing the interest I took in the social question as it affected different classes, Lord Campbell invited me, and Mrs. Blackwood with me, to a party the following week. Like myself, my wife did not aspire to mingle with the great ones of the earth; she was well satisfied with our own circle at Beechwood. Many in that circle, combining easy, unaffected manners with homely culture and refinement, supplied us with society and friendship which we found a source of real enjoyment such as we might have looked for in vain in higher circles.

We accepted the invitation, and as this is a kind of transitional chapter, noting the beginning of a new epoch in my career, I will conclude with a few notes and reflections which will illustrate the remark I have just made, that the laws of life operate relentlessly in all circles,—the highest as well as the lowest.

We met with a very cordial reception from the Lord Chief Justice and his lady. The friend at whose house I had met them was there and, very fortunately, was with me the most of the evening. We had previously had more than one talk together, both at Beechwood and in London, and we had much in common in our ideas of things. We were of the small party who had been invited to dinner; a reception followed. At this the leading members of the

legal profession were largely represented ; some of them, whom I had previously met, were Scotsmen, our host and hostess being natives of Scotland. There were many others of high degree, including leading members of the Cabinet and the nobility. Most of them stayed but a short time, the custom being for several such calls at receptions to be made in the course of an evening. My wife and I were much interested in the arrivals as their names were called, and we sat down where we were not much observed to witness the spectacle. Among the first to arrive were Mr. and Mrs. Gladstone, the latter we thought a very charming woman ; then followed Lord John and Countess Russell ; the Earl and Countess of Shaftesbury, the Countess a beautiful woman ; the Duke and Duchess of Argyle ; the Earl and Countess of Derby ; Mr. Disraeli, and Mr. Macaulay, M.P. for Edinburgh. These were the leading names of those who graced this distinguished assembly. Some of the Scotch of the party I had met before, and nearly all of them knew my father, so that I had not the feeling of being a stranger.

The wife of my friend and companion had taken my wife to introduce her to several of the ladies. I myself had the honour of being presented to Mr. Gladstone. Being introduced as a Scotsman from Edinburgh I received a warm shake of the hand from him. He asked me if I was resident and professionally engaged in London and seemed a little surprised when I told him I was a physician in Beechwood ; so I added that I had succeeded Dr. Spicer in his practice. I found that my uncle was known to several of those present. I had also a talk with Mr. Macaulay, whom I had met before in London ; my father

knew him very well, having taken a prominent part in his election.

This was quite a new scene to me and called forth all my powers of observation and reflection. Here was much to admire ; human life, so far as appearances go, at its very best. Here, I thought, was a near approach to my ideal of human perfection and beauty, some—many indeed—of the ladies being very handsome, with faces lit up with character, as well as distinguished by regular or classic features. The whole spectacle had an interest for me beyond its grandeur and magnificence. From the knowledge I had acquired of human nature, and from what direct contact and observation had taught me as to the condition of many of its subjects, I found much food for reflection in what was here before me. My friend and I sat down and had a little talk over it. He said he thought it likely that I should be bringing my reflective powers to bear upon what I saw. I said it conveyed an exalted conception of human nature, but that it was tempered by the consciousness of there being another side to the picture. “ You refer,” he said, “ to the lower strata of society ; but there is another side even to this stratum. Here you have the *élite* of society at its best, physically, morally, spiritually. Most of these,” referring to some of them by name, “ live virtuous, godly lives ; and, being actuated by the highest motives, they have, in their exalted position, opportunities for the development of all that is good and noble in human nature ; so that you have it here in what is probably its highest perfection. Society, for the most part, forms itself into sets, according to inclination and proclivities ; and, though it may take very different forms in asserting itself, human nature is

the same all the world over. When the evil does predominate, exalted position but adds acuteness to the retribution which invariably follows."

My friend, being a solicitor at the height of his profession, knew what society was from many very different points of view. I listened with interest as he told me some things of the other, the baser side of high life. He mentioned the eagerness with which some aspire to, and make sacrifices to procure, titles and other marks of social distinction, and told of bitter anguish from foiled ambition and acts of folly. He could tell of cases of gambling and dissipation, and of consequent difficulties in position and circumstances, from which the sufferers called upon their solicitor to extricate them. Referring to some of our former talks he said : " You see, my friend, that the laws of our being operate in high life with the same rigour as in its humbler walks ; the rewards of obedience and the penalties of infringement are the same for all classes."

I was pleased to have had this opportunity of seeing social life in what, to me, was a comparatively new aspect ; but neither my wife nor I were so enamoured of it as to be led to seek its more intimate acquaintance, though we might have done so, from the introductions and invitations we received. It was only on very special occasions that we were induced to take part in such assemblies ; but we frequently met people of note both in our own home and in the homes of our friends.

I have before me the notes I made the following morning of the scene of the previous evening, with my reflections upon it. These I read to Dr. Spicer who, with Mrs. Spicer, had come to lunch and spend the afternoon with

us. This was quite enough to get the old gentleman into a thorough talking mood, and much of what he said was from personal observation. As I have already remarked, he had for a number of years been noted as a specialist in cases of acute nervous disease. Articles on this, from his pen, had appeared in the medical journals, and he had frequently been[†] called in for consultation in the suburbs and also in London. This became more frequent after I entered upon practice in Beechwood. Dr. Spicer began by saying there was far more equality in the really essential conditions of life than most people were aware of. "Leaving out the very poor and degraded, if people generally did but make the utmost of the resources inherent in their nature in the position in which they find themselves, and cultivated a spirit of contentment therewith, it would be found that the conditions of human felicity and happiness differed very little in any class of society." He then proceeded to tell me of some of the cases of nervous breakdown among the nobility he had been called upon to visit,—many of them proceeding from nearly the same causes. Most of the sufferers were men or women of highly-strung, sensitive natures, who had known little or nothing of self-restraint, and who indulged themselves in most of the things their hearts desired, the result being,—acute nervous prostration. "I was wont," he continued, "to tell them frankly whence their troubles came, and that anything I could do for them would only be temporary unless they changed entirely their mode of living, explaining at the same time how this acted upon the organism, and notably the nervous system, so that what should have been a healthy life became only a wretched existence. This was too evident to be gainsaid."

He related several cases of restoration and reform. His talk always kindled in me a spirit of enthusiasm; it brought out so clearly, in practical form, the principles of human life, that I longed both to make and embrace opportunities that offered, to apply and impart them to my fellow-mortals. Probably no position could have presented better opportunities for this purpose than that which I occupied.

While passing over many incidents and scenes in my diary which the space at my disposal will not allow me to reproduce here, there is one incident which I must not omit to note. I considered it of importance at the time it occurred, so that the record is made in unusual detail. While I have throughout assumed the threefold division of human nature—physical, mental, spiritual—and dealt with human life on this assumption, my references to the spiritual have been mainly incidental and indirect. When I state that we only reach our true and complete manhood when we accept God's salvation and become possessed by His Spirit, there are doubtless some readers who may wish to know what this really means, with the same fulness with which I have treated of our physical and mental natures. The opportunity for doing this occurs in the record before me of a talk I had with Mr. Wade, the Q.C. referred to by Dr. Spicer on page 148.

After a breakdown in health Mr Wade had been restored to physical and mental vigour. Continuing in good health and buoyant spirits for between two and three years, he thought, being unusually pressed with professional work, that he might relax for a little the somewhat rigid course he had been pursuing in matters of dieting, rest and

recreation, and through which his health had been maintained. But he soon found this would not do. By the end of three months, the old symptoms appeared, and on this occasion he came to consult me ; for, being a prominent member at the club, he and I had become intimate friends. After prescribing for his recovery, I impressed upon him the principle illustrated in his own experience, asking him to consider whether the gain, arising from the infringement of the laws of his being, was at all equivalent to the loss from disability and depression which it entailed. His was a case, like very many others, of constitutional tendency to weakness, requiring adherence to a simple, well-ordered life. Let me here emphasise the fact, that the lives of many professional and business men are continually being cut short from their not knowing, or acknowledging, their constitutional weaknesses. They do pretty much as those who have sound constitutions do, with the result that they, sooner or later, succumb. Mr. Wade was of this class. He never again forgot the lesson, and made many sacrifices during his professional career, so that he might act upon it ; and he lived for many years—passed, indeed, his eighth decade.

This, so far, leads up to what follows. When the principle on which his physical and mental health and energy depended became so clearly apparent to Mr Wade, I found my opportunity for directing his attention to the higher principle by which his spiritual life ought to be regulated. These were the occasions among my patients when I could, and frequently did, direct their attention to this—the principles embodied in our physical and spiritual natures being the same, each a part of God's beneficent purpose in our creation.

Mr. Wade was a thoughtful man and a regular church-goer, but, like many of his class, had very inadequate conceptions of practical Christianity. After my talk with him, his thoughts became somewhat conflicting. His reflections constrained him to conclude that the Bible must be either fact or fable, and that Christianity must be either a reality or an illusion, and, barrister-like, he resolved to make an investigation so that he might decide the question. Believing that I had studied and was well conversant with the Christian faith, he consulted me. He was evidently in earnest, as he sent me a note to ask if I would make an appointment to see him some evening. I did so, fixing the hour when we should be most likely to have our talk undisturbed.

He arrived in due course, and began by saying that his was a very unusual errand to a physician ; but I was more than a physician ; to this fact he owed the health he enjoyed. I had told him, he said, at our last interview, that the Creator made man with a definite purpose, which related to both body and spirit, and that it was a beneficent purpose. He was fully satisfied of this beneficence, so far as it related to the body and the mind, but he had not the same confidence as to God's purpose in the spiritual realm, which, he must confess, he did not understand. It was I, he continued, who had directed his serious attention to the matter, and he had come in the hope that I would make things spiritual as real and clear to him as I had made things physical. He wished me to confine my remarks to what he specially wished to know : First, What is Christianity ? Second, How do we come to realise its benefits ?

I was much impressed as Mr. Wade thus related to me

the object of his visit, the more so, perhaps, because he was a man of a fine presence and open countenance. I would tell him, I said, what I knew, and how the matter presented itself to me. I judged, from the remarks he had made, that he had got a good way towards the solution of the problems that had been troubling him. He acknowledged the purpose of God so far as the body is concerned. "But," I continued, "that which greatly distinguishes man above all creation, is the spirit with which he is endowed. By the spirit man can be brought to hold fellowship and communion with God. But by nature man is estranged from God; for God is holy and righteous and man is sinful; his natural inclination and life being contrary to the holy mind and will of God. It is this natural tendency in man to yield to his evil and selfish propensities that accounts for all his suffering, privation and trouble. Further, man cannot, by his own effort, so raise himself as to secure the favour of God, which alone will enable him to live in harmony with His purpose. This is where Christianity comes in: God has opened up a way whereby sinful man may be restored to His favour. By the "unspeakable gift" of His Son, who made a full atonement for all sin, a free invitation is given to all sinners alike, to come and accept salvation. With its acceptance they receive the power which will enable them to conform their lives to God's holy mind and will. That is putting the whole scheme in very brief, summary form."

Mr. Wade said, "Great mystery seems to hang over it all. There are very many who have never accepted God's salvation, and others who have become the victims of sin and folly, some of whom never had the purpose of God

for body and soul seriously brought before them. Then there are men of intellect who have proclaimed to the world that there is no such God as is revealed in the scriptures. Can you explain these difficulties which naturally occur to a reflecting mind ? ”

I replied that there was the history of man's fall in the Bible ; “ but I,—myself a layman,—regard this whole matter as it bears directly upon my own self, my conscious condition and my need, and the condition and the needs of humanity generally. I see that the ultimate fruit of uncontrolled human nature is pain and misery, and indeed that all suffering and trouble are purely the result of the lack of the wisdom that guides and the power that controls.”

Mr. Wade : “ That seems perfectly clear.”

“ But,” I continued, “ I come to God's revealed truth and I find it there stated that this all comes of man's alienation from God ; and I find there also, as I have said, a way of restoration whereby I may receive the power from God through which my whole nature, body, mind and spirit, may be brought into harmony with His mind and will. That is the position, as it relates to man's condition by nature, and the provision God has made to meet it, as this is revealed in His Word. To me it is a matter of secondary importance how man came into the condition in which we find him. It is undoubtedly his natural condition, and it is, in all conscience, sad enough in many of its aspects. Even under education and culture, the soul, without God, can neither be saved nor satisfied. Every man capable of reflection has the conviction pressed upon him, that there is something materially wrong with human nature ; some great lack—a mystery requiring

solution. Men of great intellect, as you have said, in all ages, rejecting God's revelation, have set themselves to speculate with a view to the solution of life and destiny. They have discovered nothing that has endured, or that has brought the hope and comfort that can satisfy the soul of man. I find that the speculations of one generation, for the most part, are discarded and substituted by others in the next ; but the sad condition of the mass of the human race remains.

"Let me tell you, friend, that I have passed through very severe conflicts before arriving at a settled belief in God and His revealed truth. I have had to face and probe the difficulties you have mentioned ; but let me also assure you, my soul is now perfectly satisfied, and I enjoy a peace and a rest that God in Christ only can give."

Mr. Wade : "It is that testimony, doctor, which gives value to all you have said. You have so far stated clearly what I take to be the leading doctrines of Christianity ; but the vital point now is its acceptance, and a practical yielding to its influence ; that seems to me the insurmountable difficulty—that I should ever realise and enjoy God's favour."

"I think you will," I said, "when you come to understand it. The fact that you are here inquiring about it is a long step towards your realising it. Let me say first, that to accept salvation is to have the personal consciousness that God has accepted you, but this experience comes in very different ways. To put it briefly, there are two things you have to consider and do. In the forefront of all, you will have to read your Bible and get to know what the truths of the gospel are. Read it and dwell upon them, as *the facts* concerning God's way of salvation

bring them into view. That you can do. Dwell specially upon the fact that God loves you; nothing is more definitely stated and repeated in the gospel story than that. It was ungodly men that God so loved that He sent His Son to save them. Christ so loved us as to die for us that we might receive new spiritual life. These are *the facts* of God's revelation, and if we take them as such, they will soon merge into *faith* in Christ as a Saviour, and faith will ultimately merge into *experience*—the consciousness of forgiveness and acceptance. It is then that we receive the power, through fellowship with God, by which we become conformed—spirit, soul and body—to His holy mind and will."

Mr. Wade: "Yes, if that all followed on as you state, it would be well, but it is more than I can at present apprehend."

"Of course it is," I replied, "this is but the beginning. When you came to me recently, on the verge of a physical and mental breakdown, you found restoration by following a prescribed course. So it will be now. To make the progress and acquire the experience which I have just said is available for you, you must follow the course, the only course by which these can be attained. You must spend a portion of each day reading and meditating upon God's Word, asking God in prayer to unfold to you its meaning. This done in sincerity is certain to be followed by blissful results. If we want to live upon "the bread of life," we must surely partake of it. Christ has said, "I am the bread of life," "I am the way" to God reconciled. As you read, let the eyes of the mind look away to Christ, seated on the right hand of God, the full and complete propitiation for our sins. To this daily habit of reading

and meditation, trust and prayer, do I owe entirely the peace and rest of soul which comes of fellowship with God in Christ, and are the great stay and comfort of my life. And let me tell you, that the neglect of this habit is the reason why we see so little Christian life and consistency among professing Christians. God's only medium of bestowing His grace and spirit upon His people is through His word, faith and prayer, which is His own prescribed course ; if they fail to apply to the source, they withdraw themselves from the opportunities God has provided to bless them. Hence they fail to procure the blessing, and the power of His grace and spirit by which they would become conformed to the likeness of Christ."

Mr. Wade : " That is surely a very high attainment."

" Not higher than may be reached by those who apply themselves as I have said. You will see now what I mean by the purpose of God in our life—body and soul. There are the laws of our being, by which the body and mind are governed ; and there is what scripture terms ' the law of the Spirit of life in Christ Jesus.' We are endowed with the faculties of acquiring knowledge and of discernment, and God's purpose is that we should exercise those faculties and acquire a knowledge of our bodies and the laws that govern them, and also a knowledge of His revealed truth and the scheme of our redemption and salvation. So far as we follow this knowledge, we reap the fruit in health and happiness ; but since the world is as yet but barely half awake to these momentous truths, it is in the condition in which we find it."

Mr. Wade : " You have given me much to think over and reflect upon, and, if I may, I will see you again, when we will talk further over the matter. You have presented

Christianity in a way that makes it appear very, very different from what I considered it to be."

"Yes, sir, it is with the soul as with the body; if people only knew the completeness of the provision God has made for the welfare of our threefold nature, and the health and happiness that would ensue, if they then, by the exercise of their faculties, brought themselves into line and harmony with it, we should soon be in sight of the millennium."

As time went on I had several other talks with Mr. Wade, and had the satisfaction of seeing him make progress, slow at first, as he had much to contend against; but he was ultimately brought into the enjoyment of a restful, happy experience. I find a note in my diary of a subsequent talk with him, when the light had dawned more fully; this I must pass over, for there are practical applications of the principles set forth in previous chapters, to the conditions of everyday life, to which I must next direct attention.

CHAPTER XVI

ONE'S views and impressions of life are powerfully affected by one's outlook. Given a bright outlook, and everything will seem full of promise, and life itself will be cheerful and happy : given a dark outlook, and everything will assume a more or less threatening appearance, and life itself will be burdensome and miserable. But the outlook is very largely what one makes it; being mostly the product of one's own knowledge, conduct and experience. Thus, if we have an adequate knowledge of the laws of our own nature, so complex and variously related, and order our life accordingly, we shall have a tranquil experience and a cheerful outlook ; whereas the violation of these laws, whether through ignorance or through perversity of disposition, will make our experience troubled and our outlook gloomy. This, in brief, is the thought which has dominated my mind while I have been writing the preceding sections of this book. Knowledge, it will thus be seen, is the first thing. But there is knowledge and knowledge. The minds of many are filled with knowledge, though life with them has been a failure. The marvellous thing is that, probably with the majority of people, the knowledge which is most vital to their well-being and happiness is the most lightly esteemed ; and, if my book does nothing else but impress upon the reader the importance of the knowledge which is most essential, it will serve a good purpose.

But to return to my narrative. Now that matters were entirely in my own hand and I was the guide of my own procedure, new aims and ambitions, in harmony with what I had projected, began to spring up. First, in regard to the practice. It was specially fortunate for me, and for my own ideas and ways of looking at things, that the social element was appreciated by the Spicer family. Many of my patrons were numbered among our personal friends, while a genial air of kindly recognition pervaded the whole circle. This, with expressions of confidence in my professional knowledge, gave me an influence in the discharge of my duties such as I could not otherwise have had, and which I was desirous of exercising in the way most beneficial to my clients. Naturally, under such conditions, I received confidences besides those of a professional kind, and the domestic comfort and happiness of not a few families were promoted by my counsel and advice.

I have generally found that misunderstandings in family relations grew out of physical and mental conditions—the outcome of natural mental tendencies, aggravated by something abnormal in physical constitution or function. This explanation probably accounts for most cases of irritability of temper, the results of which are often sad and far-reaching. I could write much upon such cases that came under my own observation; but professional etiquette does not permit me to refer particularly to what I learned in confidence, and it was only by the confidence reposed in my veracity and judgment that I was allowed to intervene in such cases. Irritable people very rarely connect supposed incongruities and wrongs with their own temperament; and, on occasion,

it required all my diplomatic tact to bring this home to some of those who had taken me into their confidence. I will not pursue this further ; but possibly a hint may be found of use to some reader in this brief reference to what I considered not the least important of the services which my practice enabled me to render.

That to which I have just referred is quite in the line I desire to pursue in this section, which is not so much concerned with the treatment of the ailments met with in a general practice as with the illustration of the principles which underlie the troubles and afflictions of our common humanity. To very many, these continue to be a source of great perplexity, and it is, as I have already remarked, towards the discovery of some solution of the problems they raise that scientists, philosophers and philanthropists are directing their attention. The solution, I again repeat, will only be found in Nature and revealed truth.

To many readers the material changes that have been effected in the methods of medical practice during the last fifty years will be apparent. We now stand aghast at the way in which blood was drawn from the veins of weak patients. To the infringement of Nature's laws can now be traced the most of human ailments, so that Nature itself is now relied upon as the chief restorer. Dr. Spicer had acted upon this principle from the first, and especially in his treatment of the ailments of business men, in whose cases he always felt a special interest. Up to the time of his retirement, he had regarded the business and the professional men as more particularly his own patients. Obviously this

was the better course while he was in the practice ; but, being well known to most of them through the club, I soon began to secure their confidence. From intimate association, I got to know, pretty well, the chief troubles and obstacles which, as business and professional men, they had to encounter. Among the victims of worry I had no difficulty in tracing their affliction, in part at least, if not entirely, to physical and mental conditions. I resolved therefore to begin, what I may term my philanthropic, as distinguished from my professional work, with this class.

In accordance with my resolution to devote myself specially to professional and business men, I began by embracing opportunities for my purpose as they occurred. Moving freely in the social life of the place, and being brought, as Hon. Secretary of their club, into frequent intercourse with its members, I had ample opportunities of making my views of things generally, and of human life and destiny particularly, fairly well known. And as I was of a somewhat genial and easy-get-at-able nature, it became a very common thing for gentlemen to bestow upon me their confidence, telling me freely of their troubles, —business troubles and worries, which, as I discovered, were usually associated with certain disorders of the internal physical organism. I was wont to invite those gentlemen to come and see me at my house that we might quietly talk their case over, being careful to say to each that it was a friendly and not a professional talk I suggested. While quite sincere in this, I was, as a rule, well rewarded for the help I gave.

I had little practical knowledge of business, and I

knew that before I could be of much real service to this class, I must know something of business life and the difficulties business men had to contend with. I therefore encouraged those who came to me to relate their experiences, and, of course, I listened attentively to what they related. They were timed to call after my usual professional engagements, that we might talk freely and without much risk of interruptions.

In entering upon this work I regarded myself as taking up a new branch of study, and devoted myself to it with as much ardour and diligence as I had bestowed on the several branches of my regular medical course. I took a few notes during the interviews, extending them during the early hours next morning. I will give these in summary form, rather than in detail.

Several gentlemen I interviewed, who had passed their sixth decade, spoke very earnestly of the great changes that had taken place in the conduct of business during their time ; each, in his own way and from his point of view, laid emphasis on the relentless suppression of the weak by the strong. The pressure of business was such, they said, that only the very fit succeeded, and indeed they only kept in the race at all, while a goodly number were continually falling out of it. The spread of education, the multiplication of inventions and new discoveries, and the introduction of improved methods of manufacture and production, had all led to a correspondingly increased amount of enterprise, which rarely came under the influence of the golden rule : thus most of the troubles came. No sooner did a man find his feet in business,—stepping into a position in which he might have prospered,

—than another came and placed himself in the same neighbourhood, and proceeded to show that he could produce, or supply the same articles at a cheaper rate. Then came the struggle, the question being whether the first man would succeed in maintaining his position or succumb to the often unscrupulous enterprise and efforts of the second man. There were men, evidently specially endowed with the qualities of business tact and enterprise, who, beginning in a small way and succeeding, not only added house to house, but business to business, with the result that the businesses of a number of men in the neighbourhood, that had hitherto done well, were rendered of little value, if not quite unremunerative. This, I was assured, was largely the way in which business was now being done. Furthermore, it was now becoming common, when these large firms reached the meridian of their success, to form them into limited companies, in which many people, with money lying idle, were glad to invest. Thus the business was worked by managers and assistants, solely in the interests of the speculator.

I had gone on for several years, feeling a special interest in the class of men of which I write, and, as opportunity occurred, ministering to their health and comfort. In this way I got to know, fairly well, what business and professional life in many of their aspects, were, and how men were taxed by what they conceived to be their duties, and often succumbed to mental strain and worry. Many pages in my diary are occupied in recording what these men told me of business life and experience. Each and all of them specially referred to this, that a business can only be run successfully if its head keeps his eye and mind upon every department, and almost every detail of

it. Very often, increase in business to a firm means increase in mental strain to its head. Then I was told of the care required, whether in the making or in the buying of goods, in order to the keeping up of their quality; and also of the importance of their being so presented as to secure a continuance, not to say an increase of trade. Also, I was further told of the worry often caused by incompetent and neglectful assistants, every employer not having the tact and discernment necessary to the selection or the training of subordinates for the positions they had to occupy.

Except in specially prosperous concerns, financial responsibility, too, was often a cause of considerable anxiety. Bills, continually maturing, had to be met, and, on occasion, money was slow in coming in to meet them.

These and many other details connected with business life I heard from those who came to talk with me; and in most cases I could see, without their telling me, how the strain to which they had been subjected had told upon their physical and mental condition. None of these men could be said to have failed, and some of them had succeeded very well; and yet they were suffering physical discomfort and mental depression as the result of the wear and tear of their business life.

Perhaps I ought to remark here that it was only those who had such a tale to tell that I invited to come and talk with me. There were several business and professional gentlemen in Beechwood, members of our club too, whom it would never have occurred to me to invite to talk with me about their condition. They were either fortunate enough to be in circumstances which rendered great mental

strain unnecessary, or, they were so physically and mentally equipped as to be able to meet and overcome all adverse conditions and events ; very possibly they were both. However, writing now, after many years of observation, I can say that such cases form, comparatively, a very small minority. The majority, sooner or later, more or less, have to yield to the strain of modern business life.

After a time I found I had ample material for forming a judgment upon these questions, so far at least as I was able to grasp them. I could see that it required the philosopher as well as the physiologist to solve the problem involved. For there is no law to forbid the unscrupulous man from practically taking the bread out of the mouth of his weaker brother, or large business concerns being conducted solely in the interests of speculators, instead of, what I may term, the legitimate man of business. We are bound to acknowledge such things as elements of existing conditions. The whole question resolves itself — very largely at least—into one of individual fitness. Business life may aptly be compared to a great race. Many reach the goal ; a few, outstripping the others, take prizes ; but, probably, the larger number fall out of the race at different stages of the course. Nor has it ever been otherwise. To-day, no doubt, the average level of attainment and success is much higher than it was a hundred years ago ; but the contrast between the extremes of wealth and poverty is, withal, vastly greater ; and yet the altruistic spirit is operative to-day as it never was before.

Still, the study of the conditions obtaining in society generally constrains one to conclude that the proverb,

"Every man for himself, whatever may come to his neighbour," is still largely in evidence, taking on, or developing into, new forms as the generations come and go. We have seen the form it now takes in the department of business. The great mass of the people are striving, and often failing, to secure to themselves sufficient of the products of nature and of labour to sustain health and secure some degree of recreation and comfort, while a comparatively small number are gaining and hoarding much more than they can ever use.

These were the matters that formed the subjects of the private talks I had with business and professional men; and they usually resolved themselves into the practical question—which was of paramount interest to them: the why and the wherefore of the inequalities arising out of success and failure in business and every other walk in life. While it was usually shown to be a matter chiefly, if not entirely, of personal fitness, I have to acknowledge that much more is involved in the statement than appears on the surface, as will presently be shown.

As I have previously noted, my uncle and predecessor had closely studied this subject, and had, both by precept and example, sought to impress its importance upon my own mind. In course of time I became quite fascinated with the study, and gave myself up to it till I had fairly well mastered not only its medical, but its social and its economic aspect. In dealing with the medical, I proceeded very much on the same lines as Dr. Spicer had done, and, in nearly every case, with success, in the renewed health, strength and comfort of the patient.

According to my diary of the time of which I am now

writing, seven years had elapsed since I took over the entire practice, and as a week rarely passed without one and sometimes two of my neighbours coming for a quiet talk and consultation, I had acquired some reputation in the district in connection with the treatment of patients of this class. There were among them some who became my personal friends, and by them I was familiarly spoken of as the philosopher. Their appreciation of my services was shown in several ways. Some of them suggested that I should give one of the lectures at the club which were made occasions for free discussion of social and political questions, proposing also as my subject, "The Philosophy of Business and Business Life." To this I could not agree. There were members of the club who were quite independent of the counsel by which those who had approached me had benefited, and who were too conservative in their ideas to regard mine with favour. This was quite enough to convince me of the impropriety of seeming to force my views upon the club as a whole.

It afterwards occurred to me that I might compromise by inviting a number of those more or less in sympathy with my ideas to a social gathering at my house, where we could have a free and easy talk without let or hindrance. I mentioned this way of meeting their wishes to those who had suggested the lecture, and they at once heartily approved of it. We considered who should be invited, and, having made up a list, we agreed that they should first be seen informally, and afterwards, on their expressing their willingness to be present, be specially invited by me.

My activities outside my professional work were not

confined to business men, and we had occasionally somewhat promiscuous gatherings at our house. Generally social, they were always quite informal, my wife's sympathy and tact coming to my help in conducting them. On the occasion to which I have just referred, fifteen gentlemen accepted our invitation. Dr. and Mrs. Spicer were also present, and a young lady friend of my wife's. After tea and coffee and a little music, the ladies retired, and we were left to prosecute the more immediate object of the gathering.

Though I had thought out what I should say, I had not committed my thoughts to paper, as this would have made my remarks too formal for my purpose; and, as one of the gentlemen present was connected with the Press, he kindly agreed to take shorthand notes of what I said. In this way I am able to bring a summary of my speech before the reader.

I began my talk by expressing regret that I could not comply with the request of some of those present, to give a lecture at the club. I then proceeded: "Being myself a public man, and holding advanced views on certain questions about which there is great controversy, I prefer to do what good I can in a quiet, unobtrusive way. I have, during the years I have been in Beechwood, had many talks with most of you gentlemen upon subjects in which you are personally and directly interested—subjects connected with business and business life, in which I also have become deeply interested, and to which I have given much serious consideration. Any conclusions at which either you or I may arrive upon them are no doubt influenced by our different points of view. Being personally involved, you are likely to be impressed, both in your

feelings and in your judgments, by their economic aspects ; while my comparative aloofness from them, as well as my training and habits of observation and study, enables me perhaps to take a more unbiassed and dispassionate view. From my standpoint, I take in, what is nearly always overlooked, the man himself, as well as the stern fact that he has to procure his own livelihood and that of his family, and also maintain for himself and them a position in society. Pray pardon my boldness when I say that I strongly incline to the belief that the solution of the difficulties associated with modern business life will be found to centre in the personal equipment of the individual business man himself. What I mean by equipment is the energy found in physical and mental health, and a judgment formed upon correct views of the whole situation which has to be met. That I admit, and you will doubtless agree with me, is a large order. (Hear, Hear and laughter.) It is much too large for me to give it thorough treatment this evening. The principle of life and destiny propounded by the evolutionist, as I understand it, is that the weak and the unfit are to go to the wall, and, by their elimination and the survival of the fittest, the race is ultimately to rise to perfection. I do not hesitate to say that there never was a more wicked, soul-and-body-ruining theory of life attempted to be palmed off upon humanity than this. Humanity will never be raised and restored on any such lines. All efforts to improve and elevate the race will have to begin with the weak and the unfit, showing them that the condition in which they find themselves is by no means a necessity of their existence ; that it is the fruit, pure and simple, of the infringement of the laws of their nature which they have never known or been instructed to

obey.¹ While the fruits of ignorance and wilfulness may be more apparent among the poor, no class escapes, though the results may appear in very different forms.

“The same principle applies to business and to business life ; it is largely, as I have said, a question of individual fitness. Nor is it so much a question as to how fitness may be acquired, as of what must go before this—the realising of *the fact* that it is personal fitness that wins. I have, during recent years, talked with many business men, and I have not yet met one who had failed, who would admit that the cause of his failure was in himself ; it was always the insurmountable difficulties of the situation that prevented success : while of those who had succeeded, in most cases it was apparent that their success was due to their having overcome the difficulties and surmounted the obstacles which they found in their way. I know it may be possible to make this rule of business success too absolute, as circumstances may arise which even fitness will not overcome ; still, the rule in the main holds good, that fitness and success go together. We hear much in these days of opportunities in life, equality of opportunity, and so on ; but it is surely a truism to say, that the value of an opportunity lies in the use we can make of it. I could give you examples of men who have had excellent opportunities, and yet have failed. According to my observation, the men who succeed in business or professional life, for the most part, make their own opportunities ; or, they see opportunities where others fail to see them. It therefore largely resolves itself, as you will see, into a matter of fitness.

¹ I pass over the question of heredity to which I referred, as that is somewhat fully dealt with in a previous chapter.

“ It is the question of unfitness, so often associated with physical and moral degradation, which constitutes the greatest problem of human life. Notwithstanding all the efforts that are being made to solve the problem, and the many agencies at work to stem the tide of evil that is flowing, one wonders sometimes if much, or any real progress is being made ; if the good that is being done is not more than counteracted by the spread of evil in many forms. Speaking to you gentlemen in quite an unofficial capacity, I may say that I sometimes fall into a reverie over this problem. Seeing that it is possible of solution along the lines of the clearly defined purpose of God in our creation, I marvel at the condition in which large masses of the people, and many indeed of every class, continue to live.

“ Here also the problem to be solved differs according to the point of view. There can be no difference of opinion as to there being something decidedly wrong with human nature ; the amount of suffering, degradation and privation endured is proof enough of that. To meet this condition of things, to find the causes of so much failure and suffering, and to provide means for their amelioration, the number of agencies engaged is endless. This being so, the aspect of the problem I want to solve is this : With so many ministers, evangelists, missionaries and others to preach Christ’s gospel ; with so many scientists, philosophers and moralists sending forth from the Press books innumerable, all with the view of solving this dark problem of life ; and with so much money spent annually in the teaching and training of the young ; why, I ask, do the evils and sorrows of life continue to occupy so prominent a place in personal experience ? Why all this moral and material failure and privation ?

“ That I think, gentlemen, forms the crux of the problem. You see that my starting point is a decided conviction that the purpose of God in human life, as it may be discovered and known in Nature and revealed truth, is perfectly intelligible, at least to those of unprejudiced mind, who will look calmly at the facts as they bear upon the needs of our complex constitution. If this is so, why is it that knowledge so vital to the welfare of human life is not more widely disseminated ? and why is it that the reformation and elevation of mankind make such slow progress ? Why, in a word, are the numberless agencies at work for these ends yielding so little fruit ? This, it seems to me, is, above all others, the vital question in connection with this problem of human life and destiny.

“ The reply to this, I think, is clear. The Creator’s purpose must be understood and acted upon. We must be able to trace the direct relationship between physical and mental disability and suffering, and the infringement of the laws of our being. That there is such direct relationship—from knowledge that any one may acquire—no one can gainsay. In view of this, one would naturally conclude that the subject would receive early and prominent attention in education, and that all through life we would become more and more enlightened as to the relationship between the laws of our being — which are under our control—and our health, happiness, and success in life. The materials available for this are ample ; such books, for example, as George Combe’s “ Constitution of Man,” and Andrew Combe’s “ Principles of Physiology,” both written in popular style, contain all that is necessary to teach us how to avoid the suffering and the disability which are so much the common inheritance. We are,

moreover, endowed with powers and faculties equal to our acquiring such knowledge, and wills which ought to enable us to apply it to our benefit. But it is not so much a matter of available knowledge, and the general acquisition of it, as of its vital importance to human welfare having been scarcely as yet discovered. At least, its discovery so far has had but a very limited practical application.

“ But I have referred only to man’s physical and mental nature. When God made man after His own image He imparted to him His own Spirit—and thus a nature which nothing can ever fully satisfy but fellowship with Himself. This is God’s highest conception in human life ; and man’s highest endowment is the possession of God’s own Spirit. Man is naturally estranged from God by sin, and a sinful nature, but God has opened up a way of reconciliation by the Atonement of Christ, His own Son. There is, as I have said, a need in every heart which nothing but this Gospel of Christ can meet, and when it is preached in its purity and simplicity by men who are themselves conscious of its power, it is accepted and found to meet the conscious need. Too often, however, it is not so preached, and this is one of the chief reasons why it is not more generally accepted.

“ There are many preachers, theologians, and professors of Divinity who have but a limited knowledge of the gospel as the power of God for their own salvation. Some of these, lacking that knowledge, set themselves to devise new schemes of theology, which either explain away or hold up to scorn salvation by the Atonement of Christ. They dilate largely upon the evils that must ensue from the preaching or accepting of a salvation without morality.

This is the rock upon which sceptics of many past ages, and the evolutionist and some reverend critics of modern times, have split. They cannot understand, what nearly every page of scripture declares, that there can be no salvation without morality, and that it is in salvation through Christ that the power to live the godly life is found, and that without this power no one can be saved. In every age the Gospel of Christ has been the power of God unto salvation when it has been preached under the influence of the Spirit; that it is not always so preached to a large extent explains why the man in the street does not go to church or accept the gospel of salvation.

“So it is with our scientists and philosophers who set themselves to solve the problem of human life and destiny. Let them but cease their speculations upon the unknown and the unknowable, and come back to Nature as it manifests itself in man himself, and show to our sorely troubled and suffering humanity the way in which their Creator has made each responsible for his own physical and mental health. Then might we see success and happiness take the place of the failure and the misery which so largely abound.

“Such, gentlemen, in very brief outline, is God’s purpose and the provision He has made for man, and herein lies man’s responsibility for acquiring this knowledge, and bringing himself into harmony with it. But it must be apparent, that, upon subjects of such vital importance, involving matters of direct personal interest, it would require at least half-a-dozen talks to treat of the issues that grow out of them, and the questions that might be raised in regard to them. I regret having spoken so long, as my intention was to allow time for a free ex-

pression of opinion all round ; but I feel as if the subject were but beginning to unfold itself when I have to call a halt to my remarks. However, I hope that the expression of your opinions on the matters I have been discussing will only be deferred till another occasion."

Several of the company having expressed the wish to hear some of the subjects mentioned in my address further discussed, it was agreed that some other evening, as might be arranged, we should meet again for this purpose. A few remarks by Dr. Spicer brought the proceedings to a close.

CHAPTER XVII

IT was soon evident that the address, which forms the close of the last chapter, created more of a sensation than was apparent during its delivery. It was too late then for any discussion to take place ; all that the company could do was to express the wish that another opportunity should be afforded for this. The address led to a good deal of talk in the place, and some interest was excited, both in its subject and mode of treatment, among several who did not hear it. As it was known that a shorthand report of it had been taken, it was suggested that it should be put into type and a few copies of it printed for the private use of those specially interested.

The address to which I am now referring was my first deliberate pronouncement on the conclusions at which I had arrived on the important questions discussed. My purpose had been to help those I could reach privately, and not by formal addresses ; but as I found that I experienced no difficulty in expressing my ideas and maintaining the interest of my hearers, I had less hesitation in responding to future invitations. Still, private consultation continued to be my chief means of helping professional and business men in their troubles and disabilities ; this indeed soon became a special branch of my practice and extended beyond the bounds of Beechwood.

My position had now become pretty well established ; and I had, during recent years, been making the matter of

my addresses the chief object of my investigations and private studies, taking it in its economic and moral as well as medical aspects. For I could not get away from the idea, that, in dealing with men, to do them any real good, I must have respect to the whole man, and, as occasion presented itself, take account of his business and other relationships, so far as his health, comfort and happiness might be affected by them.

There is a remark I ought to make here in regard to my studies and the judgments I formed upon the matters which now so largely engaged my attention. While I read diligently and thoughtfully most of the leading authorities on mental and moral philosophy and political economy, and talked with men who were considered authorities on these subjects, I still made the central idea I had formed, and have so often referred to, my guiding star in all my thinking. Most of those writers, with all their learning and philosophy, appear to me to have failed to grasp, to its full extent, the Creator's plan and purpose in human life, and its consequent possibilities for progress, which, with all the efforts put forth—in its physical and moral aspects—has been slow. What humanity with its troubles and sorrows is craving for, dying for, indeed, is a clear and definite aim, with the certainty of satisfaction and success as it approaches the goal. It is this which I purpose making a little more clear in the present and following chapters. But as I am professedly writing my autobiography, it will be no digression if I first return for a little to my personal narrative ; for it was in my home-life and its associations that I found the stay and the strength which sustained me in my double rôle of physician and philanthropist.

While drawing mainly from my diary in dealing with one part of my experience and work, I have not thought it necessary or even desirable to make any use of it with respect to other matters that entered into my life. Full of interest they, no doubt, were to me at the time, and, in perusing my diary, I have been reminded of many of them with real pleasure ; but any record of them could have no interest for the ordinary reader. A boy and girl, our only children, now enlivened our home. We continued to regulate our family and domestic affairs by the rules we laid down at starting. The time of my wife and myself was, as a rule, fully occupied, in ways sufficiently varied to keep us in health, without infringing upon the legitimate comforts and pleasures of life. But, recalling my wife's former criticism, I must add that we were never in sight of perfection. Still, as things go, ours was a peaceful and contented life. Being surrounded by many of the conditions of a happy home, we sought, as far as possible, to make the most of them, and managed, even in a doctor's house, to keep fairly free from confusion and trouble, and from worry altogether. Nor did we neglect the social side of life ; and from the notes I made of some of the gatherings we attended, it is clear that my views of some things differed widely from those of some of the men whom I met, for I soon, working out my own ideas from my own resources, came to hold very decided opinions, especially on questions relating to the philosophy of life.

The commotion caused by my address brought home to me the fact that I was now engaged in my life work, with a special burden of responsibility resting upon me in view of my exceptional opportunities. Added to this was the

ever-deepening impression I had of my indebtedness to my uncle. To him I owed not only my position, with its emoluments and influence, but also, in large part, such fitness as I possessed for its manifold duties, and, to some extent also, the wider outlook upon life, which I now consider led to the most important part of my work. This has been apparent in the records of my career thus far. We continued, as long as my uncle lived, to have our talks together, always pleasant and instructive, but few further references will be made to these. A few words here may, however, be appropriate as he passes from the active part he has hitherto played in my life story.

Dr. Spicer, at the time of which I now write, had passed his seventieth year. Though always enjoying fairly good health, he had never been of a robust constitution. For some years after his retirement he continued fairly active. Had he cared to pursue it, his time might have been fully occupied in consulting practice ; but he sought rather to confine his service in this direction to his own circle of friends. He wrote and published the work he had for years been meditating. It was for the faculty specially. This he considered the close of his active service, and now he had almost ceased to undertake any work.

Had Dr. Spicer been the retired physician of my story instead of only playing an important part in his development, I should have had much to write, as to both his personality and his character. For he was, as nearly as possible, my ideal of what a possessor of our human nature may become when he lives in harmony with his constitution and environment. Better than anyone I have known, he grasped the conception of our Creator, and His plan in

human life ; while he cordially accepted and realised the power and the blessedness of God's salvation in Jesus Christ. It is such an ideal of human life as he attained that I have before me in every page I am now writing : and, as he showed, it is more than an ideal, it is a possibility ; it is more even than a possibility, it is an actual attainment, the fruit of which, in health and happiness, is a certainty for all who will bring themselves into harmony with our Creator's purpose and set themselves to carry out His plan.

I can picture my uncle now, during those later years, his life's work done. His hair was now quite white, his complexion still clear, and his face lighted up by the inward peace of a tranquil mind. His chief pleasure was found in the old home, to which he and Mrs. Spicer often came. He could never find words to express sufficiently his satisfaction with the way in which it was now occupied. His successor had been adopted into his own family, having conceptions of human life closely allied to his own, and seeking to impart to others the most vital of all truths. I have seen, as he uttered such reflections, almost to himself—his little grandson on his knee, and his own daughter as wife and mother in the old home—the tears well into his eyes, tears of joy and gratitude for the goodness of God he had so richly experienced.

In my efforts to enlighten some of the men of the different classes with which I was brought into contact, I saw so much of what may be termed the seamy side of life, that the reader may pardon my dwelling thus far upon the brighter picture which my uncle presented. He was an example of what the Creator intended human life throughout should be, and what He has made it possible

to become. I trust my reader may see from these pages that this is really so.

The opportunity for discussion upon my address, recorded in the last chapter, was found in the adjourned meeting held a fortnight afterwards. Mr. Wade, the Q.C. already referred to, feeling a special interest in the matter, suggested that the meeting should take place in his house. Many, not present at the first meeting, having heard of the address I then gave, expressed a wish to be present at this one. Mr. Wade, after consulting with me, undertook all the arrangements and sent out the invitations. The numbers present were nearly double those of the former occasion. I stipulated for as little formality as possible, and that the social element should prevail as far as would be consistent with the fulfilling of the object of the gathering. Besides the hostess, my own wife and several other ladies were present during the first half hour, which was devoted to music, friendly talk and refreshments, and after this, the ladies retiring, the meeting was constituted, Mr. Wade, as host, occupying the chair.

He introduced the subject of discussion by a brief reference to the former meeting. By the kindness of Mr. Green, who had taken shorthand notes of the address delivered by Dr. Blackwood on that occasion, it had been put into type, and, though it had not been published, he would assume that each of those present had had the opportunity of reading it. Besides, the doctor was so well known in the social circles and life of Beechwood, that they might be expected to be familiar with his sentiments on most of the subjects treated in the address. Some of them, among whom he gladly reckoned himself, had

practical experience of the benefits accruing from the doctor's knowledge of human nature and the laws of life. It was, indeed, the personal and practical bearing of his judgments upon business and professional life which created the interest that brought so many together on that occasion. It had been suggested that those who intended commenting upon the address should do so first, and that Dr. Blackwood should follow with remarks bearing upon such comments or inquiries as might be made.

Mr. Lewis was the first to respond to the chairman's invitation. He said the address of the previous meeting had set them all thinking. "We were told that the troubles and difficulties associated with our physical, social and business life could be traced to their source, and that it was quite possible to avoid these or have them removed; that, indeed, it was our Creator's purpose that we should do so. Further, we were assured that by conforming to the Creator's plan of our life, a knowledge of which we must of course acquire, we should enjoy good health, and such physical and mental fitness as would enable us to successfully cope with the difficulties and drawbacks which so frequently occurred in business and business life. We were still further told that upon these and such matters as bear upon our welfare—to insure all that is possible for our comfort and happiness—we must have formed a sound judgment for our guidance. Dr. Blackwood might well say that this was a large order. The question is not as to whether all that he sets forth may be realised in individual cases. We know there are some—a small minority it doubtless is—who seem to reap the benefit of well-ordered lives; but is it possible for the

great majority of men and women, labouring as they are under a certain burden of physical and mental and moral disability, though often secretly and unobserved,—is it possible, I ask, for such people to step out of this condition, with its too often sad environment, into health and fitness equal to all their requirements? That is the aspect of the question about which I should like to hear something from Dr. Blackwood.”

Mr. Thompson agreed with all Mr. Lewis had said, and like him, would be interested in hearing Dr. Blackwood’s replies to the questions raised; but still another occurred to him. “Assuming that the larger number of business men, instead of the smaller as at present, by conforming to the laws of their being, attained to health and fitness, would that necessarily promote concord in business life? Some men might continue to be as unscrupulous as they are now. It would require a corresponding development of moral principle, to secure harmony among business men in business life. I should like to hear the doctor’s judgment upon this.”

Mr. Rumsey said he had been studying Dr. Blackwood’s address, in its printed form, very carefully. “It set forth what seemed a reasonable solution of the difficulties and mysteries associated with human life. We cannot imagine that our Creator intended the suffering, the privation, and the degradation so prevalent in the world. As I understand the address it maintains that the Creator has made health and happiness—the *summum bonum* of life—possible, through a strict observance of the laws and principles embodied in our complex constitution—laws and principles which we can either intuitively recognise, or acquaint ourselves with by observation and reflection,

and to which we can conform our lives in the exercise of our Godlike power of self-control. Now all this is theoretically beautiful. It bespeaks both the wisdom and the beneficence of the Creator ; and, if it were but generally apprehended and practically realised, a wonderful revolution would be effected. But if I am right in thinking that it is not so much as seen at a distance or even dreamed of by the great majority of ordinary mortals, is not the inference unavoidable that the Creator's scheme for the attainment of human perfection and bliss is impracticable, incapable, at least, of being universally turned to account ? The scheme propounded by Dr. Blackwood is, so far, undoubtedly benevolent in its design, but what matters this, so long as so many of the creatures for whom it was devised,—either in ignorance or in disregard of it,—give full play to the lower propensities of their nature, instead of cultivating their higher powers and sentiments ? As practical business men, we get into the way of judging schemes by their results. I should like to hear the doctor's views upon this aspect of the subject."

Mr. Johnson thought they ought not to omit a reference to what the doctor said was the crown of the purpose and the provision God has made for man, viz. : His reconciling grace made effective through the redemptive work of His Son, and issuing in communion and fellowship with Himself. His attention had been directed more particularly to the remark that it was the power which this gave which enables us to fall into harmony with God's purpose. " Will the doctor kindly tell us a little more as to the way in which we may come into possession of this power."

Several others commented upon the address, but they followed much in the line of those noted above, and referred chiefly to the practical application, and working out, and

acceptance, of the purpose of the Creator as set forth in the address at the previous meeting. The chairman referred briefly to the comments that had been made, and said the meeting would now be prepared to listen with interest to the address of Dr. Blackwood.

I began by remarking that the speeches, to which I had listened with much interest, confirmed with emphasis the truth of the concluding words of my former address, that it would require at least half-a-dozen addresses to treat of the issues and questions that grew out of subjects so vital in their importance. I then proceeded: "Though on this occasion I cannot go into minute detail in reply to the different questions raised, I hope I may be able to throw such light upon them as will show how the purpose of our Creator works out in practice, and why so few comparatively attain to a life in harmony with it.

"I feel it to be a pleasure to address a meeting of business men, who look at and judge of things from their practical side. The questions you raise seem both natural and reasonable, and such as would occur to the reflective minds of business men. And while the scheme of our creation is quite intelligible to my mind, as also the fruit that it bears in the blissful experience of those who bring their lives into harmony with it, I quite acknowledge the mystery associated with the condition in which we find the world to-day. Being endowed with intelligence, the powers of investigating the facts and acquiring knowledge, and having also will power sufficient to enable us to turn our knowledge to proper account, we are held responsible for all our actions. But the marvellous thing is, that the world is not yet fully wakened up to what the scheme or purpose of our Creator in our life really is,—at least sufficiently to be able to trace the relation between

suffering and failure, in their many forms, and their causes, so as to produce the conviction that the painful experiences of life are not inevitable. That is where the mystery and the difficulty are found, and they will be solved when bane and antidote are brought together. Before I show how this may be done, let us look first at the Creator's scheme, and see how it acts in human life.

“ I think I may assume that all of you gentlemen here present believe and acknowledge the clearly defined purpose of our Creator in the constitution of our physical and mental natures ; that, according as the action of our organism is normal or abnormal, so is human experience a source of pleasure or discomfort and suffering. Add to this the possibility of human life being brought into harmony with His purpose,—the certainty indeed, if the faculties with which we are endowed are brought into exercise,—and we have a foundation to work upon. It is much more than a truism to say that the abnormal action of our organism is the cause of all human suffering, for much suffering is endured, both physical and mental, which many fail to trace to the abnormal condition or action of the organ or organs whence it proceeds. This is why we fail to see the connection between personal conduct and regimen and the organs whose disorder is the cause of frequent disability. There is much that is regarded by respectable people as ordinary and allowable in life which is a direct infringement of the laws of their being. These are truths of which I find very frequent illustration in my medical practice ; and, as we are all practical men, I cannot do better than give you a recent case, which may tell more than any exposition I could give. The personal in such matters is always very commonplace ; but my remarks

can only be of value to you as they bear a practical application.

“A gentleman in our neighbourhood suffered for years from periodical attacks of violent illness, proceeding from congestion of the liver and digestive organs. By compulsory fasting consequent upon the loss of appetite, and aperient medicine, at the end of the second day he was usually so far recovered as to go on again,—till the next attack. His wife had frequently asked him to send for the doctor, but he would not. He regarded the trouble as constitutional, and something which he must make up his mind to bear. On one occasion, the attack being worse than usual, his wife would stand it no longer and sent for me. I found the poor fellow bad enough. I also found that at no time could he be said to enjoy good health and spirits. I prescribed medicine that would give him relief, and said I would call again in the afternoon. When I did so I was told by the patient that he had had these attacks for years, and so, he had concluded, he would continue to have them to the end. I told him that it was not at all imperative that he should, and that, if he would allow me, I would show him how this turn would be his last, the only condition being that he would follow my instructions.

“In the first place I found that the man had a natural weakness or tendency to those troubles: a very common thing, but one which can be met by a little more than ordinary care in living. He unfortunately did not always observe even ordinary care. He had been taking quite one-third more food than his system required or was capable of digesting or assimilating. This led to frequent discomfort, for which, when it became specially acute, he would resort to a whisky and soda; this in turn led to another excess most ruinous of nerve power. His lunch

was a hastily swallowed meal, and his dinner or supper was late. His habits in regard to business were irregular, often accompanied by pressure and mental strain. It was a course of life severe enough to tax a sound and robust constitution, and more than enough to produce the results this poor man experienced.

“ My course was to teach the man to know himself, a matter requiring all the tact and judgment I could command ; for I had to make clear to him the relationship between his habits and manner of life and his frequent breakdowns, and also the lack in his general health of the energy and spirit which would enable him to enjoy life. As I explained to him the way in which the different organs became affected and brought about his troubles, he said he could see it all, and was quite prepared to follow my instructions. I warned him as to what this would involve in the exercise of will power sufficient to overcome his former habits ; and this, let me say, is really the crucial point. A man has first to be convinced of the cause or causes of his disability or trouble—the direct relation between cause and effect—and then bring resolution to bear upon the effort to change his habits. That embodies the secret of physical and mental restoration, and points the way in which, as a rule, physical languor and depression give place to health and mental vigour.

“ The man, being assured of the relation existing between his habits and his state of health, proceeded, with the help and encouragement of his wife, to make the required changes. I need not relate these in minute detail. The time, the quantity and the quality of his meals were changed, and adapted to his powers of digestion, and a habit of thorough mastication begun. One injunction was, that his last meal should not be taken after six o'clock,

and even then it should not be a full meal. This gave his digestive powers a daily resting time, the lack of which is the main cause of the stomach and liver troubles that so generally, almost universally, prevail. Having been a heavy smoker, he had to reduce his allowance to one, or, at the outside, two cigars an evening. He gave up taking spirits altogether, and took both rest and recreation.

“It is as well to acknowledge that such changes in regimen and habit would put the resolution of any man to a severe test ; and as I go in for results which I know are certain if the prescribed course is followed, I usually keep such cases well in hand during the first fortnight. I saw him every alternate day during that time. I had to assure him in regard to certain discomforts which usually arise at first from sudden changes in habits of living, and also predict what he would soon gain in health, energy, success in his pursuits, and in real enjoyment of life. By the aid and encouragement of his wife, he did persevere and conquer.

“Note the result. In three months after he began the new regimen he added five pounds to his weight ; his former attacks of illness ceased, and he has now a clearness of intellect and buoyancy of spirits to which he was formerly a stranger. There is an important lesson here : It is not the amount of food we eat, but what we assimilate under healthy conditions, which nourishes and sustains the system.

“I ought to add to this, however, that while I could give several cases of gentlemen, and ladies too, which have shown equally marked results, it has not been so in every case ; not because the principle failed, but because the patient could not be made to conform his course of life and habits to it. In many cases it would mean something little short of a revolution. In the one I have given, the man

was very materially helped by the co-operation of his wife, who not only encouraged him, but herself adopted the same course of regimen. As soon as the results became apparent in the man's happier experience, that of itself was incentive enough to continue. It is in the resolution and the power of will required to reach that point, as some of you I am addressing know, that success is achieved. Before leaving this aspect of my subject, though I had not intended to do so, I feel bound, as a medical man frequently confronted with its consequences, speaking to business men in a confidential way, to refer expressly to another cause of trouble, to which I have only, so far, casually alluded. It would be an utterly false sense of delicacy that would keep me from stating what all medical men know so well, that excessive venery is the frequent precursor of physical and mental disability. Worry itself among business men is often but a fruit of the loss of nerve power consequent upon this excess. I cannot here explain in detail how it is so, but my word will not be questioned by anyone acquainted with the structure and functions of the organs concerned, when I say that, in dire ignorance, men, in what they consider the rights of lawful wedlock, squander their vital energy—the best product of their heart's blood. The curse of drink is not to be compared with the evils arising from sexual abuse and excess upon every aspect of human life, social, intellectual, moral, and spiritual. Nothing is more needed than a popular treatise on the subject which every one could read and understand. You see, my philosophy of life deals with, and applies specially to, ordinary life, and it is ordinary life that chiefly concerns you. The philosophy which concerns most people is how they shall be healthy, happy and prosperous ; and, as full

provision was made at our creation for our attaining these conditions, the only true philosophy of life is that which shows how they may be most fully realised.

“ I think, gentlemen, that the principle embodied in our life—the possibility, and even the certainty of health, happiness and all that makes life worth living—when the habits and the regimen are brought into harmony with it, is now fairly well established, both to your understanding and in your belief. I have been referring chiefly to our physical and mental life ; but, in dealing with normal conditions and happiness, we cannot discount the spiritual life. We get the best out of our physical and mental life when our aims and efforts are in accord with the principles they embody ; so also the spirit we possess must be brought into accord with the Spirit and the Will of God. Before man can be really satisfied or happy there must be harmony throughout his threefold nature—body, soul and spirit. The spirit is the ego, which governs, or ought to govern and control, the whole. This it can only do, with the best results, when it is in harmony with the Spirit of God. As I showed in my previous address, God has opened up a way whereby we may come into this harmony, and enjoy His favour and love ; and it is only as we are enabled to do this, that we can exercise the control which will bring us into full harmony with our physical and mental life.

“ Here then we have, in clear intelligible form, the full provision made for our rising, and the conditions whereby we may rise, to the dignity of our true manhood. It is all in accordance with the original purpose and plan of our Creator, and man is endowed with the faculties which would enable him to live in harmony with it all if he would but use them.

“To most of you gentlemen this is so far clear, viz. : that the design and purpose of God is good, and well calculated to work out the restoration and the elevation of man ; but you fail to understand why, this being so, the large majority of mankind have failed to fall in with them and reap the benefits ; and one of you asks if the inference is not unavoidable, that the Creator’s scheme is impracticable, or incapable of being universally turned to account. Well, I admit, that looking at it from a directly practical point of view, such an inference might be natural. There are some who dispose of this difficulty to their own satisfaction. This I will not attempt, beyond what is clear in the purpose of God itself. This is evident, that there are a great many people who, in their threefold nature, are living, and enjoying all the blessings of living, in harmony with God’s purpose, as far as this is possible in the present life. It is also clear, and for this there is ample testimony, that very many who have lived to middle life and beyond, regardless of God’s purpose, or their own need for body or soul, have become entirely changed, and had their spirits brought into harmony with God’s Spirit, and their lives into conformity with the laws of their being, and who have in large measure reaped the benefit. This proves the reality of the purpose of God, and the possibilities of its fulfilment in man. There are few comparatively who stay to consider what the world owes to the godly people that are in it. We are told that ten righteous people would have saved Sodom. What would the world be if immorality and grasping selfishness reigned unchecked ? It would be a Sodom. Civil law will not save a nation, or why did Athens, Rome and many other ancient cities perish ? History tells us they first became corrupt. But what would the world be, if the

people, in the mass, fell into line with God's purpose in their life ? Heaven would have come to earth.

“But while the facts of God's purpose, and its possibilities to meet man's every need, are quite apparent, there is also the outstanding fact, that there are comparatively few who bring themselves into harmony with it. It is the minority who show their allegiance to God by attending a place of worship ; and it is probably the large majority who groan, more or less, under physical discomfort and suffering, and many continue to experience failure and privation, while the possibilities lie open before them of an escape from it all into a life of comfort and blessing. The question arises very naturally : Why all this suffering and endurance ? This is the only reply. The Creator having endowed us with faculties for acquiring a knowledge of our constitution and of the conditions of a healthy, happy life, and also of His revealed truth for the salvation of our souls, we are, thus equipped, held to be responsible beings. The greatest mystery or difficulty is probably found in the fact that, while the civilised world swarms with teachers, ministers, philosophers and philanthropists all professedly aiming at teaching mankind the way of life and how to live, very little apparent progress is made in morality and godliness. As I have said, the question as to which is the way of life has largely become one of controversy.

“Still, withal, I stand before you gentlemen and declare my honest and sincere conviction, that the purpose of God for the best welfare of man, body and soul, is all, and more than all I have said of it, and I will tell you why I say so. A practical man myself, I am glad to find myself addressing a company of practical business men, who look at and judge matters from a practical point of view. In my

youth, I was, in the good providence of God, brought into contact with a number of men highly distinguished in their different spheres, who impressed upon me the great truth of God's purpose and its possibilities for man. It possessed me and I pondered over it, but I had to pass through the same conflict as some of you have described, as to why the mass of the people do not more eagerly embrace the course of life which would promote their welfare and happiness. When I came to Beechwood, entering a profession which, more than any other, gave me the opportunities of doing so, I determined to put my principles to the test, and the result has exceeded my anticipations. I have had every facility, for my practice has included people of independent means, business and professional men, working men, down to the poorest class ; and I have made it my business to inquire into the conditions of the life of each of those classes, and the causes of their ailments and troubles. In most cases these have been the result, pure and simple, of the infringement of the laws of their being, and would have been avoided had these laws been known and honoured by obedience. I see this exemplified every day in my practice ; the case I have given you, coming in the usual course, is a case in point ; and I have endeavoured, with a fair measure of success, to educate my patients as to the relation between their ailments and troubles and their habits and regimen. As I showed in my previous address, the same principle applies all round, to the circumstances and the environment in which we find ourselves, and is capable of being worked out to its utmost detail.

“ As opportunities have occurred I have directed the attention of some of my patients to their spiritual life ; and being convinced of God's purpose as it related to their

bodies, they were the more ready to listen to the provisions embodied in the same purpose for promoting the higher interests of their souls ; and I could give cases where they had found salvation in Christ.

“ What then is the practical outcome ? It is simply that the men and women forming the human race ought to know what the possibilities of their life are. It has scarcely dawned upon humanity,—certainly it is not generally understood, that the one main governing factor in human life is that of correspondence between principles and conduct. The truth is, gentlemen, that the chief purpose for which our reasoning and other mental faculties were bestowed upon us, viz., that they should be used in the controlling our lower propensities, and cultivating our higher sentiments, has only, as yet, in very partial form, penetrated the human understanding. To me, it appears that the first great essential is, that the vital truths embodied in our Creator’s purpose should penetrate the understandings and become the sincere convictions of our teachers, ministers of the gospel, philosophers, and all who are seeking to teach, reform and elevate the people. They would then look for results, and would know that, if results did not follow, the fault was not in the principles, but in themselves or their methods.

“ Moreover, if the people in the mass knew the purpose of God, as a verity, and felt that the highest motive in life was to bring the whole nature and being into harmony with His purpose, the fact would soon be realised that, after all, money, social position and the various forms of pleasure are not the chief things to be sought after, but rather the health and happiness of a true and noble manhood—the noblest work of God’s creation. The people then would have new aims and ambitions ; they

would seek to attain health, clear mental vision, and the far-reaching interests and pleasures which can be enjoyed from its exercise ; they would also seek the consciousness of the reconciling favour of God, the greatest and the best gift we can receive ; and material blessings in a sufficient competency would certainly be added.

“ I know that in all this a great many important issues are involved : heredity, training, lack of opportunities of knowing the meaning of life, conditions of business, lack of employment, the social and moral degradation of what we term the lower orders of society : still, I say again, withal, the principle embodied in God’s purpose holds good throughout, and all I have been able to do is to show the lines upon which this may be exemplified.”

The chairman then said : “ The very close attention you have given to Dr. Blackwood’s address shows the deep interest you feel in the vital truths he has expounded. There is but one observation I will make, which is, that the doctor eschewed everything in the way of speculation or theory, and confined his address to what was directly practical and possible. He has shown what the possibilities of life are, and I think we can all endorse his belief as to the only lines upon which these can be attained. Though it is now late I have no doubt the doctor will be pleased to answer any question upon any point raised in his address.”

Mr. Thompson would be pleased if the doctor would answer briefly his question : “ If the larger number of business men, conforming to the laws of their being, attained to health and fitness, would that necessarily promote concord in business life ? ”

I replied that I had no doubt omitted many things.

“ The subject is too vast to be grasped in one address. I assumed that when the larger number of business men attained to health and fitness there would be a corresponding development of the altruistic spirit. But if not, then I think that, by legislation or otherwise, it ought to be made difficult, or impossible, for one class of men to impose upon the legitimate rights of another class, as in the case, for example, of some limited liability companies, where the speculator usurps the profits which belong to the business man, and imposes hardships upon employees. My own conviction, however, is, that if we could imagine the different classes of the whole people coming into harmony with their constitution and its possibilities, we should soon find their conditions and environments also falling into line with the state of things thus created. On the other side, we have ample proof that environment usually follows physical and moral condition. But, as I have said, this is a vast and vitally important theme ; and I would to God that some at least of our scientists and philosophers, instead of frittering away much of their mental energy upon speculations which contribute little indeed to the solution of life's problems, would bring their faculties to bear upon what is direct and practical—of what is possible in human life, and certain of attainment if sought after. The purpose of our Creator is highly beneficent, but the people are waiting to be taught what that purpose is, and how their lives may be brought into harmony with it.

CHAPTER XVIII

AS the reader will have observed, I had ceased, since I became settled in practice at Beechwood, to observe, with any approach to chronological order, the ordinary events of my life, domestic or otherwise. It has been my object throughout this book to show not only the steps and the stages by which I attained my professional qualifications and status, but the influences under which I was led to aim at something further, for the help and the benefit of those with whom, in my practice, I was brought into direct contact. To equip myself fully for this higher service at which I aimed, I had much to learn, for I had to discover the position and the circumstances of those whose difficulties and troubles I sought to alleviate, and for this, as I have shown, I had exceptional opportunities.

For nearly forty years I spent a very active life in Beechwood, for mine was a dual mission, though in most cases its two parts were closely associated, my treatment of physical weakness and infirmity being often the prelude to my introduction of spiritual things, and the imparting of spiritual guidance. On the whole I enjoyed very good health, for rest and recreation, as far as possible, found their appropriate place in a life of many activities. What I have termed my dual mission was to me a source of great interest, and sometimes of real pleasure. For, in many cases, I had the satisfaction of seeing health of body and

peace and comfort of mind taking a permanent place in the lives of patients hitherto sad and depressed. As the years passed on, I find my diary almost wholly occupied with records of my work in its different aspects, the home and social life occupying a very secondary place. So now, as I write, I am most concerned that my reader should see in what different ways I was able to apply the *principles* of life which have formed *the keynote* of all the previous chapters.

After I became settled in practice I seemed to become absorbed with my professional and other duties, to the neglect of the friendly relations with many dear and much appreciated friends in Edinburgh. In the pursuit of an active life, correspondence with absent friends naturally becomes confined to those with whom one has very special interests in common. This waning of interest in the Edinburgh friends was helped by my father's retirement from business about seven years after I left home. He never seemed to be quite the same man after my mother's death, and ultimately retired, as I have said, to a place on the coast, a few miles from Edinburgh, where my married sister, with her husband and family, lived. He had my younger sister, who remained unmarried, for his companion. But his heart was often in Beechwood, for he was strongly attached to his only son, and, for a number of years, spent a month in the summer with us, and on several special occasions paid us two visits in one year. As Dr. Spicer and my father had much in common, and both were endowed with a fund of quiet humour, those reunions in the doctor's old home have left very pleasant memories. There being several in Beechwood, in the

inner circle of our friends, of like mind, we had many little parties, both in our own and in Dr. Spicer's house, when pleasant social intercourse was alternated with talks on the more serious aspects of life, in which we all felt a deep interest. Of several of the more interesting of these occasions, I made a few notes in my diary; but I pass them over, as I have more important matters in reserve for this chapter.

On one occasion I took my wife and family to spend our summer holiday with my father and sisters. This was my only visit to Edinburgh for quite a number of years, my father's retirement and frequent visits to Beechwood having removed the chief attraction of, and occasion for, a visit to my native city. It was at this time I paid my last visit to my old friend Dr. John Brown; it was the only occasion indeed on which I had seen him since I became established in the full practice at Beechwood, nor had any correspondence been kept up between us. He had, however, heard something of me and my doings in Beechwood through a mutual friend. We had a very interesting talk, chiefly about Beechwood and my uncle. As I recall the pleasing impressions of this visit, and the great interest he took in me and my wife, I am reminded of my great indebtedness to his wise counsels during my university course.

My father died at the age of seventy-five, and was buried in my mother's grave in the Calton Burying Ground, Edinburgh. Many leading citizens at the funeral showed the respect in which he had been held.

There is a sketch of his career in my diary which I wrote at the time of his death, and I find that I still think of him as I did then. He was a man of true nobility of

mind ; strictly honest and straightforward ; practical in all the different phases of life ; of a generous nature, and a goodly man withal. To such a father do I owe much of what became the leading incentives of my life.

On my way home after my father's funeral—I was then in middle life—I naturally fell into a reflective mood, feeling that one era of my life was closed. I found myself going back to the days of my childhood, and to my university career, and to the men whose counsels had materially influenced my judgment and character ; to my relations with my uncle and all that had grown out of these, in the position I then occupied. I was deeply impressed, as it all passed before me, by the marvellous way in which I had been led, preserved and blest ; for rarely does it fall to one's lot to have his way opened up as mine had been. I was just thinking, as the train ran into King's Cross Station, of that other sad journey to London when I first left home, and found my Jeannie on the platform waiting for me, and there, quite unexpected, on my arrival now, was the same dear Jeannie waiting. She knew that I would not expect to see her ; but she knew also that my journey home would be sad and lonely. After we got into the carriage she had brought to take me home, her kind words of loving sympathy brought tears to my eyes. I had lost my father, but I had a dear, affectionate wife, and other loved ones at home. Yes, she has been a helpful wife to me in every sense ; and though it was only of the retired physician I was to write, still, had space permitted, I should have had many things to write of his wife, who formed so large a part of himself and to whom he was so much indebted for help and encouragement in all he undertook or accomplished.

All these are simply the events of an ordinary life ; indeed, I have had no idea of conveying to the reader that there was anything extraordinary in my life. I had all through been greatly favoured, having had many unusual opportunities, which I had sought, as far as my natural endowments enabled me, to turn to good account. It ultimately dawned upon me, that God had a work for me to do for which I was being prepared and fitted—a work for which something more than abstract knowledge was required—even a life and character illustrating the value of high motives and loyalty to ultimate principles. I have shown how I was enabled to turn my opportunities to account in one of the spheres in which I moved ; I shall now describe how I acted in another, and that one in several respects more important in its influence upon social and economic life as a whole.

I have already, on several occasions, referred to the different ways in which I was brought into contact with working men and the poorer class, so that I found all the means available for my getting, with a little tact, the information I wanted. Most of the books on social and industrial reform—and I have read many of them—fail to realise their object from lack of knowledge of the real condition and circumstances of the class on whose behalf they are written, many of their schemes of reform being quite impracticable. Reforms in the material conditions of the working and labouring classes there must be, but these can only be appreciated and become permanent when accompanied by reform in the men themselves. That sums up in a sentence the discoveries I made during my investigations, which embraced the physical, the mental, the moral, and the economic aspects of the

questions relating to employment and conditions of work.

The way in which I was led to interest myself in the working classes in Beechwood naturally resulted in my relations with them becoming both close and sympathetic. It was in my uncle's surgery that I was first brought into contact with them, and there their condition and drawbacks were vividly brought before me. I soon found that many questions and issues were involved in the reforms which these conditions demanded, some of them highly complex. To be of use in helping them, I felt that I must acquire some real knowledge of their lives, and also of the literature bearing upon the entire situation in all its relations. But it was some years after my settlement in Beechwood before I took to this in a thoroughly systematic way; and when I did so, I applied myself to it, as I would to any regular course of study, making those regular notes of progress in my diary which I have now before me.

I began by taking special note of those who came to me with their ailments, being desirous of seeing the connection between these and the conditions both of their working and home life. It was soon evident that these people themselves had very little, if any, idea of the connection between their ailments and the things which caused them; so that I made it my chief concern to bring this before them so as to make them feel that they were personally responsible for most of their troubles. I found, for example, that those who complained of pains and stiffness in their limbs, or of rheumatism, were invariably employed out of doors, being masons and all that class of men whose callings exposed them to the elements. I found

also, in talking with them, that they regarded wet clothes as of small importance, for, as some of them said, "Working men must put up with some inconvenience ; if we were to knock off for every little thing, we should barely earn our salt." " So far true," I would say to them, " but even if it is a necessity, the results can be avoided." If it was made clear to their understanding that wet clothes invariably meant pains, stiff limbs and rheumatism, sooner or later, the wetting would become a hardship, and their wits would be set to work to see how it could be avoided. I showed them how a very cheap waterproof overall could be improvised, which would keep their clothes dry while they were obliged to be at work in the rain. I instructed a draper in the neighbourhood, and he had a supply made which he kept in stock ; and quite a number of the outdoor workers, at my suggestion, took advantage of his enterprise, and went adequately protected to their work, and so were kept comparatively free from troubles caused by wet clothes.

As I am dealing mainly with principles, I give this as but one illustration out of hundreds that lie to my hand, of the ways in which the working and the labouring class suffer, so that they are often partially, or even wholly, disabled shortly after reaching middle life. So serious is the matter that there is probably a considerable majority of them whose lives are shortened by twenty years, chiefly through the abnormal conditions under which they have to perform their day's work. Such, at least, were the conclusions at which I arrived from my intercourse with my working-class patients.

The first thing that strikes me, in making this statement, is that those troubles are not a necessity arising out of

the nature of things. I made inquiry as to this a special feature of my conversations with the men who came to me, each with his own ailments and troubles. Employers, as a rule, do not take the health of their employees into serious consideration in the conduct of their business ; many of them give the matter no concern at all, save in so far as they may be bound to do so by legislative enactment, and then only because they are under the supervision of inspectors. On the other hand, workmen themselves are very often quite indifferent to the unhealthy conditions under which they work, or the unhealthy nature of their work itself. Further, as my investigations have proved, cases do occur where, when the conditions have been made more favourable, they have become, to some extent, inoperative through the carelessness and indifference of the men themselves. All this very markedly confirms the principle of life I have sought to expound and enforce in these pages ; and, in a way equally marked, it shows the first requisite to the bringing of the life of the people into harmony with this principle. Let the people be taught what health really means, and what the normal action of their faculties would mean, even so far only as their comfort and happiness are concerned, and that this is largely dependent upon the conditions under which work, in all its different grades, is done. With such knowledge, all the combined efforts of capital could not succeed in keeping things in the condition in which they are too often found. It is the ignorance and the indifference of very many of the men themselves that is largely responsible for the present state of things. There are, however, other things at work along with these, and to some of these I will refer presently.

I soon found that the greater part of the troubles and ailments of the working class arose out of their habits and manner of life. Nor could this be wondered at when the conditions under which many of them lived were taken into account, although these conditions were very often self-imposed. Many of them seemed to lack the self-respect and the personal ambition which induce men to make the most of their circumstances ; their faculties of both body and mind seemed to have got so benumbed as to render them but barely half awake to the duties and responsibilities of life. Their domestic affairs very imperfectly managed, and living from hand to mouth, unable to procure even the necessaries of life, they seemed to have little to live for—nothing but hard toil with but few compensations. As my wife also took a special interest in this class and visited the homes of a number of the cases of which I had told her, in the hope of inducing improvement in their domestic arrangements, I got to know pretty accurately how the cases stood. Entirely ignorant of the laws of their being, or that there were any such laws, or, lacking energy and ambition to conform to them if they did know them, they naturally became the victims of physical and mental deterioration.

I am of course referring chiefly to those who came to me for medical advice, and while they must not be taken as representing the entire class of working men, as I will show presently, yet I am bound to conclude, after a very full investigation of the whole subject, that the men I have described form the chief of the hindrances to social and industrial progress. This I think would be, if I may not say it is, freely admitted by the sober and the intelligent of the class itself. I have read several speeches by their

leaders in which they state that the chief drag upon the wheels of progress is found in the drinking, gambling and reckless living of a large proportion of their own class.

I need not give details of the ailments of those who came to consult me. Some of them had not a really sound organ in their body, so that they had little resisting power against accident or disease. There are very many of this class of whom it may be said that they lack the virility—the manly, healthy spirit of independence which would enable them to stand forth and assert and claim their rightful position in the body-politic. Hence the position in which they are found, and remain.

Such in brief summary are the impressions which I received from personal contact with, and inquiry into the lives of a very large section of the working class. While they point to the condition of things at which all reforms are aimed, they do not carry one beyond the beginning of a large and complex subject, which has, or ought to have, a special interest for the entire community. It may therefore interest the reader if I give briefly, in popular and practical form, the results of my investigations as to the reasons for the conditions I have described ; and also why so little progress is made in raising the physical and moral standard of the lower stratum of the social fabric. It is a well-trodden path ; for the question of bridging the gulf between wealth and poverty on the one hand, and between capital and labour on the other hand, has formed the great problem which philosophers and philanthropists have been attempting to solve for many generations. My remarks will bear directly on its practical side, as I endeavour to show why labour continues to be so largely

dominated by capital, and the profits from labour to be so inequitably distributed, with serious results in the conditions of labour.

The workmen at the factory and others in the neighbourhood were members of a trade union, and being desirous of acquiring knowledge on the subject I am discussing from every available source and chiefly from those directly concerned, I had several talks with the chairman and secretary of their union. Knowing the service I rendered their class medically, they regarded me as a friend and well-wisher, and willingly entered into conference with me, freely imparting to me all I desired.

On one occasion I invited the chairman to come to my house and have a talk with me. Mr. Brown was also the chairman of the "Working Men's Institute." He was a shrewd, intelligent man, capable of regarding the matter from some, at least, of its different aspects. He knew that I had been delivering addresses to the business and professional men of Beechwood, he had indeed managed somehow to get hold of the printed slips of the addresses. In this way he knew my views on one aspect of the question, and this made him the more anxious to ascertain my views on the labour side. It was this that led to my inviting him to come that we might talk the matter over. I was so interested in the talk that I made a fairly full note of it in my diary in the morning, and as it throws some light upon the economic question, a summary of my notes may be appropriately given here.

After giving Mr. Brown cordial welcome, I said that I thought a little talk over the subject in which we both felt

an interest might prove mutually instructive. "My attention was first directed to it," I continued, "by the troubles and the stories of those who came to me, on certain appointed days, for medical advice. I became impressed with what appeared to be the low standard of health and mental vigour of a considerable number of the working and poorer class. No doubt their home surroundings, together with a certain amount of irregularity and recklessness of living, and, in some cases, the conditions of, and the uncertainty in regard to their work, had much to do with their physical weakness and mental depression. I have been studying the methods adopted by your trade unions, and those propounded and advocated by philosophers and legislators, for raising the social conditions of your class ; and I find that the one thing they all aim at, and to which all their schemes and efforts are directed, is a more equitable distribution of the products and profits of labour. Now while that must form an indispensable part of any real industrial reform, it does appear to me that the present physical and moral condition of a large proportion of the working and the poorer class is almost entirely overlooked. You know, and I have also discovered, that very much of the low standard of physical and moral life, with its attendant privations, is not a necessity arising out of the conditions of things, but rather the result of reckless, improvident habits, little or no attempt being made by many to make the best of their circumstances. We have both seen the pleasant and comfortable homes of men earning no more money than some of those to whom I have referred. Well now, it appears to me, that the first step in social and industrial reform should be to deal with those whose conduct, for the most part, forms the

social evil it is desired to reform. This must be done either by instructing and helping the ignorant and the weak who desire to do better, or by bringing restraint to bear upon those whose bad conduct is wilful and deliberate."

Mr. Brown paid very close attention while I opened our discussion with this statement of the case from my point of view. Then after a moment's pause he said: "Your view of things, doctor, goes direct to the root of the matter, and there can be no doubt, I think, that the position which capital occupies to-day is, to a very large extent at least, made possible by the condition and position of the working class, and, chiefly, that considerable portion of it to which you have referred. We find that in the frequent futility of our combined action to improve our position; it is not because of the injustice of our demands that we often fail, but more often from the weapon put into the hands of the employers by our own class; for there are numbers of men connected with every trade, too unstable in character to settle in regular work, even if they had it, or to combine with their fellows for its protection. These, usually imported from other towns when a dispute occurs, have, in many cases, enabled the employers to defeat their own men. Then the superabundance of labour seems to have placed it almost entirely under the heel of capital. Business enterprise and competition, by which the prices of all products are reduced to the lowest minimum, taken together with an overstocked labour market, seem to make the case for improvement in the condition of the working class absolutely hopeless. I see nothing for it but some great socialist upheaval, which will so break up the present order of things as to necessitate reconstruction

upon a principle which would secure for labour a more equitable share of its products."

I replied that I would refer to his last remark first. I said that "such an upheaval had, on more than one occasion, occurred in Paris, when labour and its leaders had the opportunity of forming a government and creating a polity, very largely in their own interests. Found impracticable in its working, it utterly failed to produce the results anticipated. 'So long as men differ so widely in mental capacity, culture and character, they will never be got to live on a common level. It does not, however, follow from this that one man, by the mere exercise of his wits, should be allowed to accumulate and hoard great wealth, which is chiefly profit from labour, while labouring men in their thousands should have a stern struggle to procure, and not always be able to procure, the bare means of existence.'"

Mr. Brown broke in : "I hold that every man ought to have the means of comfortable existence."

"Yes, and that will form a good starting-point for our discussion. I am glad to have the opportunity of talking with you upon this subject, as I have been studying it closely for some considerable time. But while I have read the works of John Ruskin, Herbert Spencer, Carlyle, Henry George and others, as none of these were practical business men, or had the opportunity of studying these matters at first hand, I much prefer to form my judgment upon the talks I have had with those directly concerned,—employers and workmen, even though each, of course, treats the matter from his own point of view. No practical man, capable of taking in the wider issues involved in this question, would for a moment entertain the schemes and

theories seriously advocated by the writers whose names I have mentioned. We cannot imagine their being introduced, except through a revolution of the most drastic kind ; and, as human nature is constituted, their permanent establishment would be a simple impossibility. Just think of all the land belonging to the State, the present holders receiving a percentage for acting as agents ; all industrial work being ordered and managed by State officials, chiefly in the interests of labour ! ”

Mr. Brown : “ That would not be more than labour is justly entitled to.”

“ That may be so, but we have got to deal with what, under the present constitution of men and things, is possible and practicable. You might as well cry for the moon as for perfect equality on any permanent basis ; and, in thinking this matter out, from all I can learn, more harm is done to the cause of social and industrial progress by the theoretic doctrinaire schemes of enthusiasts than by anything else. Come now, let us see if we cannot, during the remainder of our little talk, really bring this question to its practical issue as it bears upon working men. For, while there are many broad issues branching out of it, I incline to think that, so far as it concerns you and your class, it may be focussed down to a very small point.

“ Let us begin with your own remark as a basis, that everyman has a right to the means of comfortable existence. That is a formula to which I think no one could honestly take exception. The Creator has made ample provision for all. Now, if many thousands of the people are on the verge of starvation, and many more have a great struggle to procure the means of existence, while a few hundreds

have large accumulated stores which they can never use, no man, looking upon such a state of things in its naked aspects, could say that it ought to continue. For it is not only an infringement of the personal rights of individuals but a violation of the principles on which human society is constituted."

Mr. Brown : " Now I am quite at one with you."

" I do not mean that everyone is to have the same as his neighbour, or that one may not have more than another, but simply that everyone has a right to the means of comfortable existence. The question is, How is this to be attained? There is first the preliminary question—How was the present state of things brought about? It is a large question, but, for our present purpose, I can answer it in little more than a sentence. In the early part of our history, the land got divided among a comparatively small number of men, and of the feudal system consequently established lordship and vassalage were the essential features. That was the beginning of the present state of things. Then in the relations between capital and labour in trade and business life, wealth is very largely, if not entirely, the accumulation of the profits of labour as applied to the products of Nature. That, as far as I have been able to understand it, explains, in a few words, the present position of things as regards wealth and poverty, and capital and labour. The question therefore resolves itself into this : How shall the people be brought back to the land, their natural inheritance, and how shall they receive a more equitable share in the product of their labour ?

" I must leave the question of the land and refer more particularly to capital and labour, which more directly

concerns you. That of itself is a large question, but its direct practical bearing upon working men can be brought within small compass. But oh ! the number of volumes that have been written, some of them by men of great intellect, and some of them now spoken of as classics ; yet, so far as I can judge, a large proportion of their contents has little, if any practical value, simply because they are not written on lines which would lead to reforms of permanent utility. Our first consideration must be the relative positions of capital and labour. For practical purposes, the position, in either case, may be brought under two heads. Take labour first. You say, every man has a right to live. So I repeat : every man who exerts himself to fill his place in society is entitled to have the means of a comfortable living within his reach. This is a statement I think no one can dispute. Then there is this important factor in your position, that capital is of no value without labour : withdraw labour and capital is useless,—a powerful lever this for reforms, if your class were capable of applying it. Now take capital. What are the two chief factors which maintain capital in its present position ? The first is, the superabundance of labour ; in many trades, such as those that can be sweated, the employer may grind the worker down to earnings insufficient to keep soul and body together. But the second is even more effective, for it is by its action that the first becomes possible : I mean the indifference of many of your class to their condition, which they have too often made despicable by their habits, making themselves physically, mentally and morally weak, so that they have neither the manly courage nor the moral influence which employers could not withstand, if they were directed to

any well-thought-out effort to secure a more equitable share in the products of their own labour. You may be surprised to hear me talk like this ; but you will see that I have devoted both time and thought to the study of the subject ; and as my special object has always been to help, as far as I could, both working men and business men, my attention has been drawn specially to its directly practical bearings."

Mr. Brown : " That is so, evidently, though I do not see that we are much further forward. How is all this to be changed ? "

" I am coming to that, but it was desirable we should first know what the different positions were, that we may understand what we have to deal with. I have been reading the history of trade unionism and its achievements up to recent date, in a book lately published. I see that much has been accomplished in a number of trades, in the increase of wages, reduction of the hours of labour, and other respects. I can see also that reforms have been effected, in nearly every case, by the action of the men themselves. As their intelligence has developed they have formed themselves into unions, and in their united capacity have presented their demands to their employers. Rarely indeed, as I can see, have they been acceded to, and the matter has had to be fought out, often to the bitter end. The men have succeeded simply because, having withdrawn their labour, the employers were helpless, as capital always is without labour ; and you have admitted that, in every case, or nearly every case, when the employers have triumphed, it was because they succeeded in procuring labour over the heads of their own united men. Now, as much has been accomplished in this way, I think it

natural to conclude that the same lines, developed and perfected as far as possible, will be the most likely, if not the only, means of procuring further trade reforms. Two things to me seem clear : First, that according as the physical and moral stamina of the working class improve, especially of the lower strata, so will their power and influence increase. There can be no doubt as to the claim of the large bulk of the working class to better conditions,—to a more equitable share in the products of their labour. You have simply to arise in your strength and assert your claim ; that, however, you can only do when you are able to present a united front, and this in turn, I repeat, is solely dependent upon the raising of the physical and moral stamina of your own class, so that they may see and appreciate the necessity of using their powers to assert their rights. It is well that these are the lines upon which real and permanent reforms can be procured. Suppose you had now, all at once, all that you desire to have ; that to meet the question of the oversupply of labour, a universal law was passed that the hours of labour should be limited to seven or eight, so as to secure that every workman will be employed, with sufficient remuneration for some degree of comfort for himself and his family. Under the present physical and moral conditions of a large proportion of your class, how long would such an order of things last ? Looked at from any practical point of view, it will be seen that the power and influence by which reforms will be procured must centre in the men themselves.”

Mr. Brown : “ All that seems so far true, but you seem to put the onus entirely upon the working man. Is legislation to do nothing for us ? ”

“ You see, Mr. Brown, I am talking to a working man

and a leader of working men, and trying to show you what your resources are and where your power lies for the procuring of much needed reforms. In most of these, legislation will have, no doubt, to play an important part ; but even this will come as you are able to show the united front of which I have spoken. Then, the altruistic spirit, even in capital—from what I can learn—has been considerably developed during recent years ; and I feel sure that, if working men, as a rule, could be brought to be more reliable and take more real interest in their work, there are many employers who would meet them more than half way in their desire to improve their condition. From the talks I have had, both with working men and with business men, I find that, while workmen have often much to endure from their interests being ignored in the conduct of business, on the other hand, the patience of many employers is much tried, not only in the service their workmen render, but also from the restrictions they, through their unions, put upon them in the conduct of their business.”

At this point our talk was somewhat abruptly brought to a close by Mrs. Blackwood entering the room and asking if I was aware that it was within a very little of midnight. She was very pleased, she said, to see Mr. Brown, but she thought our discussion might now be adjourned.

I said there was still a very important point I had intended including in our talk. We had been speaking of the relations between capital and labour, and I intended to show that the object to be sought was that men should live, and that, to this end, they should know what might be made of life.

“ Very well,” said my wife, “ have your talk out by all means. Will Mr. Brown come to tea with us on Sunday

afternoon ? I should myself like to hear the talk about that."

It was so agreed, and as I find both talks are very fully recorded in my diary, I will add to the length of this chapter a brief summary of the Sunday talk.

Mr. Brown came as arranged, and, as I have always found it desirable to apportion my time, the interview took place between four and six o'clock. Mr. Brown was a good specimen of his class, about middle age ; his features of the classic type, attractive rather than beautiful. He was highly intelligent, and, though naturally he looked on questions of political economy from the standpoint of the working man, he seemed fairly free from the extreme views held and advocated by many working-men leaders.

As my wife and I had agreed that we should make the most of the time, she introduced the subject while serving the tea . " I feel an interest," she said, " in this subject of what may be made of life by the working class, as I have had opportunities of seeing it illustrated during my visits to some of their homes. I have been amazed at the contrasts these presented, I mean the homes of men working in the same factory, or at the same trade and earning the same money. In some of them there seemed an entire lack of home comfort ; there was an apparent want of taste, spirit or energy on the part of their occupants to do what their means would enable them to do. They seemed to spend their money freely while they had it, but, living chiefly on the credit system, they had to pay the most of it away as soon as they got it. This, in most cases, seemed more from the want of control and management than from

immoral habits. In other homes, where the husband was addicted to gambling and drinking, the case was much worse. I have also visited the homes of people occupying exactly the same position ; but such a contrast ! There was not only order and comfort, but some degree of refinement. I might cite your own home, Mr. Brown, as an example. You surely could not have any better illustration of what life in many cases is among the working class, and what it might be, if there were but the spirit and the will to do it."

Mr. Brown : "Unhappily there is much truth in what Mrs. Blackwood says, but it is largely explained by her last remark : many working people lack both the spirit and the will to make the most of their circumstances. Labour is very much handicapped ; even when a man is in fairly regular work, the conditions of work are often not very inspiring ; and, unfortunately, working men are not—any more, for that matter, than any other class of men—always actuated by the moral ambition which would so control their habits of life as to yield them, in their homes, the happier results you have seen. In a word, they lack the moral stamina which would enable them to rise above the depressing influences of their environment. The conditions of labour will have to be made more encouraging for workpeople, so that they may feel that they have something to work and live for."

To this I replied, that while we could not but feel a certain amount of sympathy with Mr. Brown's remarks, "still, when talking of personal and industrial reforms, it is well to speak of possibilities, and of means and methods likely to have practical results. You say, Mr. Brown, that the conditions of labour are not generally very encouraging

to the working man, not such as to incite his ambition to make the best of life ; what concerns us now is, How are these to be improved ? Let me summarise briefly the position and the resources of the working class, as we talked of these at our last meeting, before entering upon our more immediate subject. As you will have seen, my talk is on very different lines from those who usually treat this subject, for I am not directly connected with either capital or labour ; but, as a doctor, I have been brought into close contact with—if I may so term it—the victims of both, in the physical and mental disabilities of the one, and the troubles and deprivations of the other, arising in both cases from the principles upon which business is conducted and labour is organised. Now if, as is perfectly clear, our Creator has made full provision for all, why this desperate all-round struggle, by those on the one side to get and hoard more than they can ever use, and by those on the other to scrape together what, in so many cases, will barely sustain life ? On what lines of procedure shall we arrive at a more equal distribution of the products of Nature and labour, for it is from these that all wealth proceeds ? While there are no doubt many noble exceptions, I think that, as a rule, it would be futile to preach to the capitalist to yield to labour a more just and equitable share in its own products. As far as I can judge, this will only be done under the pressure of necessity ; and there seems to me but two forms in which this can be used. First, the moral force of a united effort on the part of labour itself, and second, legislation—the latter being largely dependent on the former. It were well if the working class more fully recognised this fact.”

Mr. Brown : “ Many of us can quite see that it is the

conduct of very many of the men themselves that is the great drawback to our progress, but the difficult problem remains, How are we to raise the morale of our own class ? ”

“ Much will be gained,” I said, “ if the facts were but generally acknowledged, and brought before, and pressed home upon, the consciences of the delinquents themselves ; and here we come to consider what life is, and what it might be, if those in all conditions availed themselves of the resources at their command. The working class require to be educated into what their position really is ; and, what is of even more importance, the reasons why they fail to realise their natural birthright and inheritance. Here is labour, without which, as I have said, wealth and capital are absolutely of no value. What would mines, lands, mansions, carriages and horses ; what would factories and all works for production out of raw materials ; what I ask, would be the value of any of these to their possessors if they were solely dependent on the work of their own hands ? Possessions would be useless without the labour that turns them to profitable account. Is it not therefore the most natural of all inferences, that labour should have, at least, out of its own products, the means of comfortable existence ? No one can gainsay that. The question, as I have said, arises : Why does labour fail, fail disastrously in so many cases, to procure some approach to an equitable share in its own products ?

“ I can judge, Mr. Brown, from remarks you have interposed while I have been speaking, that my solutions are not so congenial as those with which you are probably more familiar. This I admit arises from their offering no immediate prospect of betterment. The regulation of work

and the procuring of work for the unemployed by legislation commends itself more readily to the working class, and to this their energies are chiefly directed ; and I can see clearly that much will have to be done in this way. I have been endeavouring to show that such legislation will only come as the working class advance in intelligence and moral influence ; and, if I may be candid, I do not think it is desirable it should be otherwise. It would be well, if I may venture the suggestion, that the attention of their leaders should be directed to this aspect of their position. If they could be got to realise the fact that all permanent and beneficial reforms must be based upon the growing intelligence and morality of the lower strata of their class, it would then become a recognised fact that the physical and moral condition of this element was the chief hindrance to progress. The gain would be immense, for what has been gained in recent years by labour is just in ratio to the intelligence, moral force and combined action that have been used in claiming it. I have a strong conviction that, if labour were to wake up and make a bold advance in physical and moral power, we should be surprised to see the way in which both capital and legislation would join in facilitating the process."

Mr. Brown : " There is doubtless much truth and force in what you say, but it saddens my heart, as I think of the moral condition of many of my class, and how hopeless the improvement of which you speak appears to be."

" I can only repeat, Mr. Brown, that improvement will be in sight when your class comes to realise why so many of them remain in such subjection to capital and wealth that they cannot procure the means of living. If this should happen, instead of railing at capital and at the

legislature for not doing more, they would see that their position very largely centred in their lack of the moral power and influence which would enable them, in their united capacity, to assert their rights. The efforts of your trade unions might then be directed towards raising the physical and moral stamina of the lower strata of their class. For, you may rest assured that unless this is raised in like proportion to the material progress gained, no such gain can be permanent.

“All this I have said in view of your being a leader of working men. I can quite sympathise with your position in not being able to see immediate prospect of great improvement. But much progress has been accomplished in recent years, and no doubt this will continue, and my desire has been to show you the lines upon which it will come, and through which both capital and legislation will yield to labour its just rights.”

Our time was now up. There were other things which I had intended to have said to Mr. Brown upon the higher principles of life, but I had an appointment which had to be kept. Mr. Brown, while expressing his thanks and indebtedness for the time I had spent with him, said I had supplied him with food for much reflection.

CHAPTER XIX

AS this chapter will probably contain all the further quotations I purpose making from my diary, it may be well to begin with a very brief summary of matters more directly autobiographical. I have nothing striking to relate. Apart from my home and family, my chief interest in life was centred in what I may term, by way of distinction, my philanthropic work ; and to some record of this I have devoted this third part of my story. To quote at length from what I find in my diary regarding my multiform activities of a non-professional kind would mean the writing of a second volume of autobiographical notes, and this I am not, meanwhile, prepared to face. One volume will, I fancy, be enough for my readers ; and it will also be enough for my purpose, which is to propound vital principles rather than to elaborate details of their application. Many volumes might be written in working out the details involved, but the true principles, upon which alone social and industrial reforms will find a basis for fruitful and permanent results, must first be accepted and understood.

Up to middle life I was both interested and engaged in many things beyond those directly involved in my medical practice. For though I took very little part either in municipal or political matters—there were plenty of others in the place to attend to these—I was none the less regarded as a public man, one to whom the inhabitants

came to look, and almost to rely upon for taking an active part in most of their social and benevolent schemes. For example, if a public presentation had to be made, or a church social meeting, an entertainment in connection with any institution, or a concert for a benevolent purpose had to be held, I was generally asked to preside or move some vote of thanks or take some other share. Of course I could not comply with every request or invitation that I received, for I allowed nothing to interfere with my professional engagements. The part my wife and I occasionally took at concerts was always appreciated, and on one or two occasions we organised one for a benevolent purpose. Then, up to the time to which I have referred, as occasion permitted, we continued both to arrange for social gatherings in our own house, and to attend them in the houses of our friends. We made it a rule, however, so far as these were under our control, to arrange matters so that none of the time was spent in idle gossip. We had always an unwritten programme, the main feature of which was communicated when the invitations were sent ; it may have been music, or some topic for conversation in which the party might be interested ; for on these occasions, as far as possible, " birds of a feather flocked together " ; and occasionally some new parlour game would be introduced. But the charm of all our own parties centred in the free, easy, genial nature of my dear wife. She had a pleasing and attractive presence, her face often conveying more than her words, and she possessed in a high degree the art—if in her case it was an art—of making her guests feel perfectly at home, and, as far as they could be, happy. If there were space to tell it, I could write much upon the important part she played

in nearly all the spheres in which I moved, thus adding greatly to my influence and usefulness. While I must, of course, add that she was not an angel, yet to me she seemed as near perfection as human nature can ever reach. This much I feel I must put on record respecting one who brought so much brightness into my life.

The prominent place my uncle occupies in former chapters, the part he played, and the influence he brought to bear upon me in fitting me for the position I occupied, require that I render to his memory a parting word. He lived five years beyond the allotted three score and ten, and during his later years he led a very retired life. He would occasionally visit an old patient, but his time was chiefly spent between his own home and ours. The love between the old gentleman and his grandchildren was beautiful to behold. While uniformly genial and affectionate, he retained to the end his distinguished presence. Having very much in common, we two enjoyed many quiet, instructive and interesting talks. He would often ask me to read to him from my diary, much that will not appear here ; and I have seen, as I have read from some of its pages, the tears well into the old man's eyes. One autumn evening, after a day of bright sunshine, my uncle, my wife and I were sitting in the garden, when a sudden fall in the temperature gave him a chill, with the result that this was his last visit to our home. For two days nothing very serious was feared. He had told us of a conscious weakness coming over him for some weeks, which made him an easy prey to the pneumonia which supervened upon the cold. His illness lasted but eight days. On the sixth day he told us he was going Home,

and few have been better prepared to meet their God. He talked much of the great comfort, even the joy he felt as he contemplated the dear ones in the old home, and the beneficent work in its different branches in which I was engaged. While he could still speak so as to be understood, he asked us all,—his wife and daughter, myself and our two children, then in the full bloom of early youth, to come to his bedside. To each he spoke some appropriate words, concluding with his benediction, in which he invoked the grace and blessing of God to keep and guide us to the end. When he came to the children, he could not restrain his emotion. I made a record of his words, but they are too sacred to produce here. So ended the career of one who realised, in a way comparatively few have done, the purpose of God in our life and the provision He has made for our health, salvation and happiness. Several pages in my diary at this time record the impressions made upon my own mind by the passing away of my much revered and sainted father-in-law, as I thought of all he had been to me, and of all that had grown out of our relationship; but these I will leave my reader to imagine. Words indeed could not express what remains a memory to be treasured and, to the end of my days, to be grateful to God for.

After my uncle's death, my aunt made her home with us; this was in accordance with my uncle's wish. It was not to be for long, for in little more than twelve months afterwards she also died. Though very dear to me—one indeed whom I greatly loved—she occupies no prominent place in my home and domestic annals. Hers was a quiet, unobtrusive, but, in her own home, none the less effective, influence. She was, emphatically, a consistent,

noble-minded Christian woman. What higher encomium can be passed on any one ?

I will reserve to the next chapter my concluding words upon my home life. Meantime I have other things to note, to complete my purpose in writing this book.

In response to a deputation who waited upon me, I gave an address to the working men at their Institute, which was chiefly a development of the talks I had with Mr. Brown. I also—after repeated requests to do so—delivered an address to the business men at their club, upon the same themes as those on which I spoke at Mr. Wade's house. This address gave rise to a very interesting discussion. Many other opportunities occurred for the presentation of my views of human life and destiny, and the working out, in detailed application, of the principles I have endeavoured to set forth in these pages ; and I have made the selections from my diary in order to show the bearing of those principles on all classes and conditions. Once the principles are accepted, each person can work out the detailed application for himself. The further selections that follow are made in harmony with that idea.

Though a member of the Episcopal Church, I was always on friendly terms with all the clergymen of the place. Being a Scotsman, and having been brought up a Presbyterian, I was specially intimate with the minister of the Presbyterian church, who was a countryman of my own. On more than one occasion I had been asked to preside at meetings held in the hall of his church, and both my wife and I took part in a concert held there. I

had also, at the minister's request, addressed the children of his Sunday School. There was a Sunday School Teachers' Union, which embraced the teachers of all the schools in the neighbourhood, and which held two or more meetings a year for conference and for promoting the interests of the schools. On one occasion this conference was to be held in the hall of the Presbyterian church, and as the teachers of that church had to provide the chief speaker, the superintendent asked me if I would give the address. I had always been deeply impressed with the fact that, if the purpose of the Creator in human life was ever to be understood, so that people generally might bring their lives into harmony with it, it would be necessary to begin with the children, and teach them what their life is, and what the principles are upon which it must be governed, if they are to become happy and useful men and women. This therefore formed an opportunity which I felt called upon to accept.

It was a larger meeting than I had anticipated, and when my wife and I arrived, we found quite a number of our own personal friends there. Among these were Mr. and Mrs. Wade, and Mr. Green, prepared to take shorthand notes. To him I am indebted for the greater part of what follows. Perhaps I ought to note a little incident that occurred before the address, as showing the help my wife often rendered me on these occasions. Her presence on the platform—several of the lady teachers were there also—led to a request being made by someone in the meeting that Mrs. Blackwood should sing the solo, "O Rest in the Lord," which she had sung on a former occasion in the same hall. This was met by a cheer from the meeting, which could not be resisted. The fine devotional feeling

she was able to breathe into Handel's setting of this psalm produced a marked impression upon the meeting, and opened the way for a cordial reception for myself.

Having been introduced by the Presbyterian minister, who occupied the chair, I began by saying that, while I highly appreciated the honour they had conferred upon me in asking me to address them, I had been puzzling myself to know the nature of the address they would expect from me. "For I am neither a minister nor a Sunday school teacher, but, as you know, only a medical practitioner. Well, I quite decided not to attempt to address you from the point of view of either the minister or the Sunday school teacher, but entirely from my own, for I have always regarded myself as something more than a mere doctor whose business it was to keep the bodies of his clients in a healthy condition, or to put them right when they got wrong. We have minds as well as bodies, and I have often found, when called upon to see a patient, that there was more wrong with his mind than with his body, and that the body was out of order simply because the mind was upset. We have also a spirit, which imparts the privilege of holding fellowship with God, and which can never be really happy or at rest till it is brought into this fellowship : and I have often been able to minister comfort to my patients without medicine, by applying the balm so fully provided in God's word. Then there is another thing I have studiously sought to turn to account in the practice of my profession—that is, the importance of recognising in diagnosis the constancy of the relation between cause and effect in human experience, especially in cases in which the experience is of a sad and

painful kind. For there is nothing of which I am more fully convinced than this, that mental depression, suffering and failure, all so common in human life, are not necessities of our existence, nor were they originally involved in our Creator's purpose.

“ Well then, my good friends, I think you will now see the standpoint from which I address you ; and the question which would naturally occur to any reflecting mind would be this : If the many ills of life may be avoided, and it was God's purpose they should be so, why is there so much trouble and sorrow in the world ? The answer is simple and largely self-evident,—that the people, either past or present, have not, to any great extent, been taught the relation which exists between the habits of life and human experience—certainly not on really practical lines. This they can only understand by a knowledge of the human constitution in its threefold nature : physical, mental, spiritual. Now it will easily be apparent to you teachers that, if this knowledge is ever to be acquired to any effective purpose, we must begin with the children. For this reason I am pleased to have this opportunity of addressing you, and, instead of telling you how to teach, or even what you are to teach, I will proceed upon what, to a meeting of teachers, will perhaps be the more original lines of showing you what is involved in your applying yourselves to the teaching of children.

“ I begin then by remarking that the object of teaching a child is to enable it to choose the *right* in its future life. Scripture tells us to train up a child in the way he should go, and we are assured that when he is old he will not depart from it. Now it is evident, that a good many children, if they were ever really taught this way, depart

widely from it when they grow older ; that there are few comparatively, even in Sunday schools, who become really children of God, and who, in their lives, are kept and guided by the grace and spirit of God. I can well remember when I was a child, reading Leigh Richmond's *Annals of the Poor*. In these we have the stories of *The Dairyman's Daughter*, and also of *Little Jane*. It was made to appear a very remarkable thing that a child should be converted, and become one of Christ's lambs, as little Jane clearly did. She died in her childhood, and at the head of her grave, which I have seen, there is a stone on which the story of her conversion is recorded ; and many pilgrims, some from America, I was told, visit her grave. Now I much doubt the likelihood of that story leading to the conversion of the children who read it ; for while they would see that it was possible, they would very probably regard it as quite extraordinary ; something to be recorded in a book and inscribed on a tombstone, which people might read with interest and make pilgrimages to see, but was not likely to have any real power for the conversion of children. If a child in the class of one of you teachers gave clear indication of having surrendered his heart to Christ, the fruit of it being apparent in his life and joy and talk, I put it to you, would it not be thought the fit and proper thing to seek to get the fact published, as an illustration of a rare and a remarkable occurrence ? Now, why should this be so ? There are the children, and there is a free gospel, and you have the assurance that Christ is waiting to receive the lambs into His fold. The only occasion upon which we are told that Christ was moved with indignation, was when His disciples attempted to keep the children from approaching Him. 'Suffer them to

come to me,' He said, ' and forbid them not, for of such is the kingdom of heaven.' Why should not every child in your class give its heart to Christ and become one of the lambs adopted into His fold, and the remarkable thing be, that one should hold out and refuse? The answer is found in the state of matters of which I set out to speak ; for, if the truth must be told, it will be found in the fact, that many teachers themselves but imperfectly realise what salvation in Christ means in their hearts and lives. I knew a godly teacher whose great joy it was to see nearly all the members of her class give their hearts to Christ and become His true and consistent followers. But I knew also how she was wont to wrestle with God in prayer, that He would guide her in her teaching, and bless her efforts to the conversion of her scholars. She knew there was salvation to be found, and knew no reason why her children should not find it ; so she gave herself no rest, till, by her teaching, and by private interviews with some of her pupils, she found them yielding their hearts to Christ. The ordinary lesson, and a formal mode of teaching it, will very rarely convert a child ; it requires downright earnestness to produce such a result. But this, by God's grace, will produce it.

“ Now let us look at this matter a little more closely ; I am the more anxious to do this because of the fact that I am addressing a number of parents as well as teachers. Here is a child possessing a body, soul and spirit, endowed with physical, mental and spiritual faculties. In that child there is a natural tendency to evil, in the use and abuse of its powers and propensities ; so that it depends entirely upon the training of its disposition and faculties whether it will grow up a good or a bad child, live a moral

and a godly, or a vain, an ambitious, a frivolous, and a pleasure-seeking, if not grossly immoral, life. Just contemplate for a moment these two issues ; and to do so the better, consider their import a little more in detail. Take first the child's body. Unhappily, every child that comes into the world is not well born ; in many cases children are born with some peculiarity or weakness. Then we all know too well that this body, through the years of its existence, is very apt to get out of order, and, in some of its parts, to become diseased. Indeed, the chief, if not well nigh the whole, of our sorrows and troubles centre in physical suffering, and, more or less, consequent disability. As I said at the beginning of my remarks, this is not a necessity of our existence, nor was it our Creator's purpose or intention that it should be so. The body of a little child, with its physical and mental organism, is one of the marvels of God's Creation ; and our bodies were given us to take care of them, which we can only do so far as we know and understand them. Now observe this, for it is important : it is because we do not know and understand and care for our bodies as we ought, that we are so afflicted with suffering and trouble. I repeat, again and again, that these are only a necessity in our experience to the extent to which we, in our ignorance, neglect to give proper care to our bodies. This being in the line of my profession, I speak with some authority, but I cannot stay now to go into detail. I must, however, make one remark in this connection : Boys, and some girls too, are frequently brought to me who have nearly wrecked their constitutions from indulgence in a habit, of the evils arising from which their parents ought to have warned them, but did not. I will not dwell upon this,

though I must add, that what I refer to is the secret cause of many a life's failure.

“ Now what I wish, in a concluding word, to impress upon you good friends, is the vital importance of the consideration of what is involved in the future life of each child in your class or family, and how much this is dependent, for the course it may take, upon the influence you may have now. If nothing you impart penetrates the understanding and the heart, then the child becomes very largely, as it grows up, the creature of circumstances ; it lacks both principle and knowledge to guide it. But if, by the help of God's grace, you have reached the child's heart, and led it to accept of Christ and His salvation, having at the same time taught it something of the relationship between its organism, its functions and actions and its future comfort and progress, as a rule, it will have a bright and prosperous career before it.”

The address, being on somewhat new lines for such an audience, seemed both to interest and to impress those who heard it. The chairman said the address was characteristic of a Christian medical man, and as teachers and parents they would now think of their responsibilities from new standpoints.

The address on the training of the children might well have formed the last of my quotations from my diary. I find, however, somewhat detailed notes of another address given at a conference of friends, which shows how the great principle I have been endeavouring to expound in these pages has a national as well as a personal application, —an application indeed to all the vexed questions which trouble and perplex society in all its ramifications. It

may be well, therefore, that I make quotations from my notes of this discussion, the last of the extracts from my diary which I shall embody in these reminiscences. I am not sure that it is either natural or customary to record one's addresses in one's diary. In this case, however, the addresses and discussions are the chief practical outcome of the story of my life and its activities. But for these, my story would never have been told. They formed part of—permeated indeed—my whole life. The origin of the following notes is an example of this. It was on the occasion of a little home party of the inner circle of our friends that, after a very pleasant hour of music, we sat down for a talk. While thoroughly enjoying the music, my wife usually—when, as on this occasion, the company was a little more select—used her tact in affording an opportunity for conversation on subjects in which she knew that her friends felt interested. During our talk, one of the party asked me if the purpose of the Creator in human life could be traced in national events, such as wars, which involved the keeping up of great armies and navies ; and also referred to social conditions in the slums, and the wretched creatures who live in them. How was the purpose of God to be reconciled with such things ?

I replied that there was very much in human life generally, and also in the life and history of nations, of which God could not approve, but which could only grieve His spirit ; but its existence was quite consistent with God's benevolent purpose, seeing that the faculties with which he endowed man constituted him a responsible being. He is responsible for the use he makes of all his powers, resources and opportunities, in relation to his own

comfort and happiness, and also in the guiding and controlling of local and national affairs. I had shown on several occasions, I said, the application of this principle in the case of individuals, and thought I could, with equal facility, show how it applies to social and national life, and how, with the resources at man's command, he might effect a complete transformation and experience, both in individual and national conditions.

My friend Mr. Wade, the president of our club, suggested that, this being a subject of profound interest, I might perhaps agree to an opportunity being afforded me of giving my views upon it. It was a subject involved in great mystery, and a source of perplexity to many. He was sure many of my friends would be glad to see light thrown upon it.

I said that I would not have suggested or thought of a meeting for such a purpose ; as however it was a subject to which I had given some attention, and considered it possible of solution, if he chose to arrange for a few friends meeting together, in a homely, social way, I should be pleased to tell them the conclusions at which I had arrived.

Ultimately it was arranged that such a meeting should be held at the house of Mr. Wade. It was made up of several members of the club and a few others, but, on this occasion, the promoters agreed, at my suggestion, that ladies should also be invited, so as to impart a more social character to the gathering. This was the last occasion on which I addressed a meeting of any kind.

Mr. Wade, as our host, took the chair. He explained the circumstances under which the meeting had been

brought about, as I have related above, and added : “ The doctor wishes me to say that he would prefer that the proceedings should take the form of a conference. He will therefore briefly introduce the subject and, after several of you have expressed your views upon it, he will conclude with some further remarks.”

I began by thanking the chairman for the tactfulness with which he had paved the way for me in explaining the circumstances under which we met, the subject of discussion, and the mode of procedure. “ After what has been said,” I remarked, “ I must begin by stating, that I quite realise the vital importance of the subject ; and the difficulties associated with it. My main point, and I will endeavour to make it good, is, that the difficulties which we have before us are not insurmountable. The question that concerns us most is not the mystery which surrounds God’s purpose, in the presence of which many people are so appalled as to go no further. The question is rather :—How can such a complete change in international relations be effected that war and its horrors, and the oppressions consequent upon it after peace has been restored, shall give place to peace and amity between nations ; and how shall universal contentment and plenty take the place of prevailing poverty and degradation ?

These are questions about which very much might be, and has been, written ; for our present purpose, however, it can be brought into quite small compass. The first question is :—Are the large armaments, maintained by all the nations, an absolute necessity for their preservation and security ? If they are, why is it so ? Then follows the inquiry :—How can they be dispensed with ?

The fact that large armies and navies are maintained

by all nations is, of itself, evidence that they consider them requisite for their security. As things are, this is really so ; for it has frequently occurred in our own time, that when nations, through weakening and impoverishment by war or any other cause, have become unable to protect themselves and their territory, their stronger neighbour has pounced upon a port or a province he coveted, and appropriated it. This has been so in recent years in the case of both Turkey and China, who have lost both ports and provinces, solely because they lacked the power to hold them. Now just think what this involves : think of the large armies and navies which have to be maintained, each nation closely watching all the rest lest it should be outrun in its equipment. Think of the millions of pounds each has to raise from its oppressed peoples to maintain its fighting power. Think also of the millions of the people of those nations who exist in poverty and degradation, unable to provide themselves either with the means of living or with dwellings fit to live in ; and also of the governments of those people who are paralysed in their efforts to introduce any great reform because of the necessity of keeping up the war strength. When we think of these things the thought becomes appalling indeed ; but that is just where the evil centres—we do not think of these things as we ought. Probably not more than a couple of men have been responsible for most of the wars entered upon by any nation ; and their power and influence directed to an opposite issue would have prevented them. Then there is always a party in every legislature, who, seeing, as they make themselves believe, evil motives and aggressive designs at work in other nations, are continually clamouring for the war strength

to be kept up and increased ; and so we go on, every year adding millions to our army and navy expenditure.

“I am simply stating the case as it stands, so that we may inquire as to how far the large expenditure it involves is a real necessity to the stability of nations ; and, if it is not, how nations may be brought to live at peace and amity with each other, without the fear of war.

“I have stated, and I think correctly, that the sources of the instigation, both to war and the maintenance and increase of armaments, are generally found in a very few men, statesmen of a certain type ; so long as power and influence are allowed to remain in the hands of such men, the present order of things will continue. But why should they be allowed to continue to possess this power ? The answer is simply that the people themselves, from whom they receive it, do not think or realise fully all that leaving this power in their hands involves. They cry out against the oppressive taxes, but, being told that our navy, if it is to be efficient, equal to the protection of our commerce and our shores, must be as great as the strength of that of any other two nations, they acquiesce in what they believe to be the inevitable. But, whatever it may have been in former times, I question if there is a nation to-day that would not be gladly rid of the strain of maintaining the present huge armaments, and would not eagerly vote for their dismantling. But then the people are so engrossed with their own personal affairs and immediate environment that they do not stay to consider why there is this lavish waste of treasure upon armaments. If they did—in these days of enlightenment and intelligence—they could not fail to see the monstrous folly of the great nations of the earth standing in fear of each other, and oppressing

their people to keep up mighty armies against possible invasion. The people desire peace that they may develop their commerce, promote the arts and sciences, and enjoy life. Why then this incubus of war, and continuous preparation for war, which hangs over their heads and oppresses them? It is simply, as I have said, due to the fact that the people leave the control of these things in the hands of a very few men. If they, as a whole, woke up to a sense of their responsibility and power, this folly would become impossible; war would be relegated to the barbarous ages, and the disputes of nations would be settled, as they ought to be between civilised people—by arbitration.

“ You will see, my friends, that I have but touched upon the principle upon which war is possible, and also how it could be made impossible; but as our meeting is to take the form of a conference, I have said enough to form a basis for any remarks you may feel disposed to make.”

The chairman: “ I think we must all commend the doctor for the very concise yet comprehensive way in which he has treated a very difficult problem. You observe that, in what he has said, he embodies the same principle as he has done in previous addresses. In the matter of health, and also of fitness for the battle of life, he threw the onus chiefly on the individual himself; so here, for the oppression consequent upon the maintenance of great armies and navies, he makes the people themselves responsible. Of course they have to pay, but then, as the doctor says, they are kept in the belief that our bloated armaments are a stern necessity for our protection. This may be, as things exist, but he has shown how peace and security could be maintained without them. It is a

grand conception, that the people should rise in their united strength and say that wars have ended, and large armies must cease to exist. But this would avail little unless all the other great nations did likewise. This I fear is a long way distant from realisation. In a short address the doctor could not, of course, enter into details, but perhaps he will give us his ideas on this aspect of the subject."

To this I replied that, "In all reforms, whether personal or national, the first and important thing is to get on to the right lines. That is what I have been trying to do for many years now—to get different classes of people on to the right lines for their own personal welfare. That people are so often on the wrong lines, is the explanation of the slow progress so often made in matters relating to both their personal and general welfare. In regard to the question before us, it is evident that, if the present state of things in regard to armaments and war results from their being under the control of a comparatively small ruling class in each nation, the change must come, either through the power being taken out of their hands, or, through their acting in harmony with the expressed wish of the people. So much as to procedure: the people have to be wakened up to a sense of the power that lies in their own hands, so that they may use it. So it has been with all reforms. Take for example parliamentary reform. See the years in which John Bright and a number of others brought the powers of earnest, eloquent appeal to bear upon the people, that they might realise the advantages that would accrue to them from reform. When they were fully awakened and determined, then occurred one of the most notable events in parliamentary history—a con-

servative government bringing in and passing a bill for household suffrage ! They said it was but a leap in the dark, but they were bound to take it. So it would be if the people generally were thoroughly roused to face the evils of war, and the burden of maintaining the large and increasing armaments of the times."

Mr. Johnston : " But how about other nations ? "

" Well, I was just coming to that. Such a movement by the people of this country would be sure to be taken up by the people of other nations. Let them but rise above the influence of their rulers, and certain sections of the Press, to an adequate consideration of their own interests, and we should soon see the people of one nation fraternising with the people of other nations, to their mutual advantage in many directions, but chiefly for the settlement of disputes by amicable arrangement without a thought of war.¹ This is no fanciful picture or dream. Let the people wake up to their own interests as affected by the present order of things, and no powers on earth could withstand their will, when they had determined to rid

¹ These words were uttered years ago, but quite recently they have received marvellous confirmation in the *entente cordiale* between this country and France and Germany. There have been many interchanging visits of large groups, representing different interests and sections of all classes, under most cordial and happy auspices ; so that jealousies and suspicions have given place to feelings fraternal. Why should there not grow out of this a resolution in harmony with what I have said above ? I trust there may, and believe there will in due time.

As this book is going through the press, a much more remarkable illustration of the force of my remarks appears in the bloodless revolution effected in Turkey—of all nations in the world. When the people, under their own leaders, determined upon their freedom, the most tyrannical and oppressive government of modern times fell, never to rise again. In the removal of oppressors of any kind, the power lies in the hands of the people, if they can only agree to use it.

themselves of the curse of war, and the burden of maintaining armaments in continual readiness for war. These are the only lines upon which so grand a consummation will ever be attained, and they are in perfect harmony with the purpose of the Creator in human life.

“It is now too late to enter upon any discussion of the social question, as it relates to the slums and those who inhabit them, as had been proposed. May I just remark, that the principle upon which this class will be reformed and elevated is much the same as for other reforms, with this difference, however, that most of the inhabitants of our slums have become so degenerated, morally and physically, as to be beyond self-help. They will have to be treated, in large part at least, as irresponsibles, and any reform at all likely to be permanent will have to be personal and moral, as well as material. It were utterly useless to give them better housing, and even the means of procuring a living, without some restraint upon the vicious habits which have brought so many of them to the condition in which they are living. The chief sources of this reformation will have to be legislation and philanthropy ; and legislation will come, when the voice of the people demands it.”

A few remarks from the chairman concluded the meeting.

CHAPTER XX

I STATED in the preceding chapter that the address there given would be my last. I had a solemn warning when I had finished it that I must not attempt anything further in that way. I was now reaping the fruit of excessive study and application to my professional duties. For some years I had become so engrossed in my work, in its varied and exacting forms, that I was frequently doing what would have been a fair day's work for two men. As preceding chapters have shown, when I settled in Beechwood I entered upon a course of what were practically new studies. From the impressions I had received during preparation for the medical profession, I came to Beechwood filled with grand ideas of the opportunities of usefulness that would open out to me beyond what was strictly within my professional sphere. But I soon discovered that, to follow this out with any good results, I must acquire a knowledge of the conditions and the environment in which those I wished to enlighten and benefit lived and acquired the means of living. During those studies, both from books and converse with those directly involved, good health and zeal in the work amply sustained me. But when I considered myself, at least to a certain extent, equipped for my new mission, it was then that the pressure began, which became greater as my ordinary practice continued to increase. Ultimately I procured an assistant, but not

before I had indications of heart weakening from overstrain. It was shortly after this that I took my part in the meeting at the house of Mr. Wade, the effect of which formed a turning point in my career. I knew that it was not an organic, but a functional disorder from which I was suffering, and that rest and freedom from all excitement would soon put me comparatively right. I had, so far, lived an active, even a strenuous life ; but I was now in what is known as easy circumstances, and therefore under no necessity to continue in practice. I gave up all extraneous work, and confined my attention to a select number of my older patients, most of whom were reckoned among the inner circle of our friends. I was then advancing in my seventh decade, but under the care and treatment I knew to be necessary, I soon became fairly well ; and now (as I write), in my retirement, I continue wonderfully hale, so that, with the exception of an occasional tendency to faintness and consequent mental depression, I am, under the affectionate attention and care of my dear wife and children, spending a peaceful old age.

Having an only son, I naturally wished that he should study for my own profession, and succeed me in Beechwood ; but in this my own case was repeated, only in the reverse order. My father wished me to be a barrister, but I chose to be a doctor ; I was desirous that my son should be a doctor, but he had set his heart upon being a barrister. The Wade family had become our most intimate friends in Beechwood, a strong affection also growing up between the children of the two families. My son had occasionally been invited to court by Mr. Wade when he had a special case in hand, and from this sprang

his desire to be a barrister ; a desire so strong that I thought it unwise to dissuade him from carrying it out. Mr. Wade became his guide as to his reading and studies, and ultimately employed him as his junior at the Bar. A closer relationship was formed when Mr. Wade's own son married my only daughter.

About this time Mr. Wade fell heir to some good property in quite another suburb of London, to which he and his family removed. His son also and his wife made their home in the same suburb ; and my son, who had also married, was desirous of going there too, Mr. Wade having a nice house, standing in its own grounds, with large garden, available. He soon did so, but in the hope and prospect that his parents would ultimately follow. When this suggestion was first made to us we could not entertain it. My wife had spent her whole life, and I the whole of my professional life, in Beechwood, and we could not fancy ourselves in another place. But many of the old friends had passed away, our two children, in comfortable homes of their own, were now settled at Highcliffe, where were also our dearest friends. It was not long, therefore, before we felt that our hearts were more there than in Beechwood. My son's wife we had known from her childhood ; she was greatly attached to us, and from the first had won our love ; so that ultimately we yielded to their oft expressed wishes, and left Beechwood, and made our home with them. The house is very nicely situated, and large enough to allow of our having our own rooms. The large, well-laid-out garden forms a charming retreat, where many quiet and peaceful hours are spent.

I think I must add, to these very ordinary events, a

brief note of the last touching scene that occurred in Beechwood. There were several little parties and meetings in connection with our leaving the place, all very touching, but I will make no further reference to these. My wife and I had often walked together through the wood to the seat on the little hill that we were wont, occasionally, to occupy during our courting days, as I mentioned in the opening chapters of this book. It seemed naturally to occur to both of us that we should together pay the little hill a farewell visit. It was a bright afternoon in September that we again walked through the wood, and reached the seat on the hill; not the same old seat—that had perished with age and storm—but a new one I had substituted at my own cost. The hill and the scene remained unchanged. This being our last visit, our thoughts naturally turned to the occasion of our first occupying the seat together, for it was then we first declared our love and pledged our troth. It was then we blessed God for the advantages we had had in our parentage and training, and invoked His grace and blessing as we contemplated the future. Nearly forty years had passed since then, and what a retrospect! My wife recalled that we said then that those privileges carried with them responsibilities as to the use we should make of them, and we considered how far we had acted in harmony with this idea. While conscious of many shortcomings, we seemed agreed that we had done what we could, and I had shortened the period of my activities in the effort. As I reflect now, there are many things I might have done differently, and probably more effectually, still we both thanked God for the grace by which I was prompted and enabled to give effect to an earnest desire

for the enlightenment and the welfare of those among whom our lot had been cast. A goodly number were reaping the benefit in well, or, at least better, ordered lives. As I very heartily acknowledged, this was very largely due to the co-operation, sympathy and affectionate care of my dear wife. Indeed, but for her, my life of so many activities could not have been sustained so long ; for, as far as was possible, she was one with me in everything I undertook. Then she managed the home and children so well, that I had little or no anxiety as to domestic matters. We thought and talked of many incidents of those past years, our pleasures and our trials, for of trials we had our share—a smaller share, perhaps, than that of many, but we had our share of difficulties and troubles. But, for the most part, we maintained the peace and rest of soul which comes of trusting God and His faithfulness; and we knew, that while we trusted Him, all things would work together for our good. Yes ; our hearts melted within us as we talked of His great goodness to us,—of His manifold blessings in grace and in providence, in our family relations and friendships ; and, most of all perhaps, in our having been led to realise what His purpose in human life is, and enabled, by His grace, to conform our lives in some measure to it. We were thankful also that we had had both the will and the opportunities to make known to many of our fellow-creatures God's purpose, and the provision He has made both for their present and their eternal well-being.

As we rose to depart, and took our last look at the scene from the little hill, knowing that on the morrow we were to sever our connection with Beechwood, perhaps for ever, we felt we had now completed all but the last stage

of our earthly career, and that, in a very few years more at most, we should quit this passing scene for the eternal Home prepared for us by our Saviour.

We have now been three years in our new home, and in our having been brought to it, I have to acknowledge the guidance of the same wise and kind Providence by which we have been led all our way through. Here we are under the loving and thoughtful care of our daughter-in-law, while those nearest and dearest to us form the little circle round our home. Much of my time, in the summer, is spent in the garden, which has a nice summer-house, in which some of these chapters have been written ; for it was not till I retired to Highcliffe that I decided to prepare this book. It was while looking into the volumes of my diary and recalling incidents of bygone days, which I occasionally did, that I became impressed with the idea that, having passed from my active life, I had much in these three volumes which I might make helpful to many others besides those to whom it was originally addressed. It was, I need hardly say, the talks and addresses reproduced in this book which so impressed me ; and it is to them that I attach the importance which justifies my giving my reminiscences to the world. I may add, that Dr. Spicer, before he died, urged upon me the preparation and publication of selections from my diary. Mr. Wade, who knew of its existence, pressed this upon me ; and as soon as I mentioned my decision, it was very heartily endorsed by our circle, more than one volunteering the help I said I should require in the transcribing of the talks and addresses as they were selected and, in some cases, abridged. The work has had to be

done leisurely, as I could never devote more than two hours a day to it, owing to my heart weakness, which sometimes compelled me to pause before even that time. Two years have therefore transpired since it was begun. I have been much indebted to my daughter and my daughter-in-law for very material help, the one in transcribing, and the other in correcting, the notes from my diary, and in seeing that everything followed in its proper order.

Scanning it all over I am somewhat forcibly struck with the unique character of the book, I mean as regards the nature and variety of its contents. The story in the first part, up to my settlement in Beechwood, is told with all the glow and simplicity of youth. This is intended as a record of my "Schools and Schoolmasters," showing the sources whence I received my education, and the impressions which contributed mainly to the formation and ripening of my powers of judgment, and the creating of the incentives by which my future career was actuated.

The second part, dealing with the time up to Dr. Spicer's retirement, while a record of busy professional life, covers a period of diligent study of old themes in new directions, with a view to a wider usefulness. The subjects embraced in my course of study during this period, and the methods I adopted, the helps I received, and the results I achieved are all set forth in this part of my life story.

The third part is taken up with the practical application of all that precedes it, the first two parts being introduced in order to lead up to and prepare the reader for the vital truths contained in the third part. This, I may add, does

not profess to have exhausted its subject, being simply intended to show its vital importance to human welfare, and to lay down the lines upon which it may be studied for further and more effective application. It may now be summarised, from its most important aspect, in a brief concluding chapter.

CHAPTER XXI

THERE would be no end to the volumes that might and would be written upon the subject of these pages, if it were but understood ; for it has a world-wide application, and enters into every detail and experience of human life. The purpose of God in that life is not realised, simply because there are few, comparatively, who believe that it can be understood. Volumes innumerable have been written upon the origin, the plan and the purpose of human life, and the conceptions which they contain are nearly as numerous as are their writers. But, hitherto, mere human intellect—and some of its best has been applied to the task—has failed to evolve a system of thought which would at once solve the mysteries associated with human life and experience, and yield to man such comfort and happiness as would satisfy his soul. And yet, the knowledge of the purpose of his Creator, in harmony with his constitution and requirements, for the promotion of his health and happiness, is well within the comprehension of every reader of this book. In its pages I have endeavoured to define the Creator's purpose, as this bears directly upon our physical, mental and spiritual nature, appealing throughout to the experience, observation and understanding of the reader. I have shown the very close bearing which the Creator's purpose has upon every detail of life, its occupations, environments, its successes and failures ; also upon health

and happiness, bodily suffering and mental depression ; so that the reader himself can judge of its adaptability to his own needs.

But if, as I have said, the principles I have endeavoured to enunciate would require a whole series of volumes to show the ways in which they may be applied, it will be seen that I have done little more than reveal the core of this great subject. I feel impressed, as I write these concluding words, with the fear that I may have failed to convey, with sufficient clearness, my own convictions of the stern reality of those great principles which are so closely interwoven with human welfare. My aim throughout has been, that every line of these pages, directly or indirectly, should converge upon the vital truths embodied in the Divine plan and purpose in life, as these bear upon the ordinary conduct and experience of men of all classes and grades of society. In my effort to realise this aim, something has doubtless been sacrificed in literary style ; but this to me is a secondary matter if my pages are clear and intelligible to every ordinary reader.

In the addresses to business men which appear in the preceding chapters, I summarise, as far as the limits of an address would permit, my conceptions of the Divine plan of life, and the way in which it works out in daily experience. For after all, any conception upon so vital a theme can only be of value as it may be practically applied to the promotion of human welfare. There still remains, however, the oft-repeated question, which I cannot dismiss without another word : If the way to health and happiness can be so clearly defined, and it is

open to all to accept and follow it, why does the world continue so full of trouble, suffering and failure? The only true reply will be found in what God, through His prophet Isaiah, said of His people Israel: "The ox knoweth its owner, and the ass his master's crib; but ISRAEL DOTH NOT KNOW, MY PEOPLE DOTH NOT CONSIDER." That is the whole secret: *My people do not consider*. People won't stay to reflect upon the condition in which they find themselves, and calmly and earnestly inquire into the reasons for it. Most people, so far as their best interests are concerned, seem to live under a kind of blind impulse. According to the positions in life which they occupy, they become engrossed with petty cares to an extent altogether unworthy of their true manhood, as God's noblest creation, made after His own image. With the larger number there is the continuous struggle for the means of living, under the contentions which exist between labour and capital. There is also the striving after wealth, too often irrespective of the means by which it is procured, and chiefly with a view to higher social position, with the pleasures and indulgences which this is supposed to yield, but which are so seldom realised. There is the ambition for fame and honour, which, when it is gratified, often, in the end, brings humiliation and sorrow. Thus in these, as in the ancient days, *My people do not consider* wherein true greatness and happiness, without alloy, are to be found.

In all this no account is taken of the way in which so many are handicapped in their pursuits, by physical and mental disability, consequent in most cases upon the infringement of the laws of their being—the victims of ignorance of the existence of any such laws.

Let us imagine, for a moment, the marvellous change that would come over the face of society and the deepest currents of thought and feeling, if people generally were to consider their position and condition, their powers of body and faculties of mind, their spiritual nature, and to what, in virtue of it, they may aspire. The first important result would be, that they would begin to estimate things at their proper values—to see that there were far greater issues in life than simply earning a livelihood ; that there were pleasures to be had such as wealth could never buy ; and, more important than all, that there are the dignity and the honour of friendship and fellowship with God, with which no earthly dignity or honour can for one moment compare. Estimating things at their real value, individuals and communities alike would have new aims and ambitions. Seeing the important part health played in fitness for the duties and felicities of life, they would make it their pride as well as their ambition to secure and maintain good health. A knowledge of their constitution, and of the importance of normal action of their physical organism as materially affecting the value of life, would take the first place in their education and equipment. Soon also it would be realised what wide scope there is for the exercise of the intellectual faculties in things that appeal to every sense of the body and every sentiment of the mind. People would then find delight in their good bodily health, and in the fruits of their mental vigour.

But greatest of all, the people would discover that the crown of their life, their highest attainment, the only source of abiding joy and solid satisfaction, is to be found in God's favour, fellowship and love, and they

would rejoice in letting the world know they possessed it.

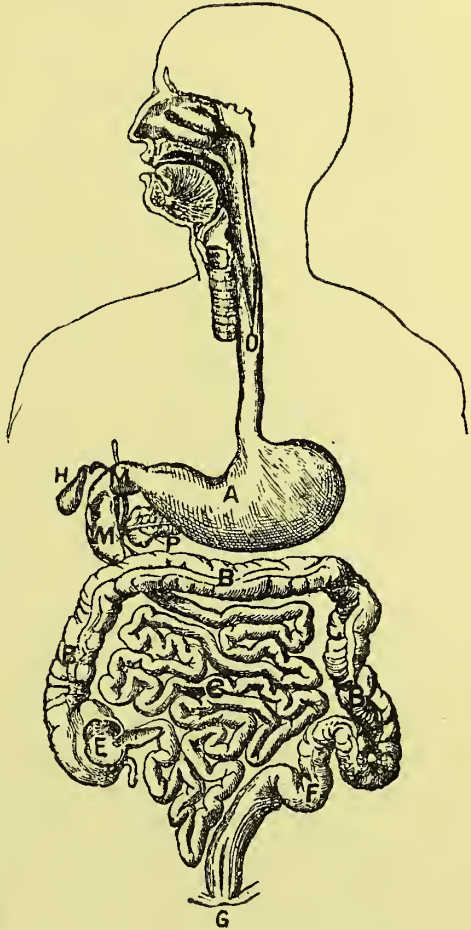
Such are the facts and the potentialities of human life. By the blessing of God I have been enabled through careful observation and diligent research, to discover the experiences connected with the one and the varied sources of the other. There may be much still, bearing upon human life and destiny, that is mysterious and is likely to remain so ; but I confidently affirm that what I have adduced in the foregoing pages clearly proves that the Creator had a definite and a beneficent purpose in man's creation. I have endeavoured to show that the powers of intelligence and will with which man is endowed are sufficient to enable him to discover and use all that God has provided in Nature and Revelation, and thus ensure his true wellbeing and enjoyment of life. It is true that men have been slow to recognise this, and hence what they most need to-day, what they are indeed often unconsciously crying out for, is a knowledge of the principles on which their emanicipation from the infirmities and ills of life may be effected. This is the need which I have sought to meet. Appealing throughout to my reader's own consciousness, I have endeavoured to convince him, in the book which I now conclude, that the purpose of God in human life includes provision for man's every need, bodily and spiritual, and that, by the exercise of the powers bestowed upon us, we may so bring ourselves into harmony with it as to realise its beneficence.

APPENDIX

THE DIGESTIVE ORGANS

THIS drawing shows the form the digestive organs take in the internal organism, and by the aid of which the process of digestion may be easily followed.

The food enters the mouth where, by mastication and insalivation, it undergoes the first process of digestion. It then passes on, by the gullet O to the stomach A. Here under the operation of the gastric juice it undergoes the second process and is formed into chyme. It now passes on by the passage M, M into the intestine canal C passing behind the larger colon B. In this passage, on its way, the chyme receives two juices, the bile and the pancreatic juice. The pancreas is seen at P, and the bile, which is made in the liver, is stored for use in the gall bladder at H. Here, in the intestines, the process of digestion is completed, and the chyle now takes the form of a milk-like fluid, which is the rich and nourishing part of the food. It is now propelled to the heart and lungs to be vitalised as explained in the text.



There is still the large Colon B, B, B, which encircles the small intestine ; this is the receptacle for the refuse matter. During the digestive process this remains hard and passes on to the end of the intestine, occupying there about five or six inches of its length. This passes from the intestine into the Colon at the junction E, whence it makes the circle B, B, B, accumulating at the *iliac* Colon F, and is finally discharged from the anus at G.

I shall now make but one practical observation as to the way in which the many troubles arise which centre in those organs. Indigestion is, pure and simple, the result of the habits of life and regimen being out of harmony with the normal action of the digestive organs. Under normal conditions, digestion in the stomach occupies between three and four hours. Indigestion begins by the food remaining very much longer in the stomach, till it ferments and often becomes corrupt, and in this condition passes into the intestine canal C. The liver soon fails to discharge its proper function in supplying the necessary amount of bile. The function of the bile is to act as a lubricant upon the refuse matter or excrement, keeping it in proper consistency for its easy discharge from the system. Failing in this, the excrement becomes hard in the Colon, or large vessel B, B, B. Hence, what is known as constipation—the colon becomes charged, and can only with difficulty get rid of a portion of its contents, and in many cases, only by the use of aperients. Now observe what follows. The colon being so charged cannot receive the full complement of the refuse from the intestine at the junction E, so that instead of this occupying the five or six inches of its length, as I have stated, it may occupy any space up to half its length—of the matter which should have been discharged into the colon. Now as the powers of assimilation are still at work in the intestine, these act upon the refuse or excrement, and so impure blood is propelled to the heart and lungs and so into the system.

This, in simple unprofessional language, is the secret of the many troubles that afflict the dyspeptic. The only cure is to get those organs to return to their normal action, by bringing the habits of life into harmony with this. I will only further add, that the most effective way of clearing the colon and keeping it clear, without injuring the system, is by the injection of from two to three pints of warm water.

